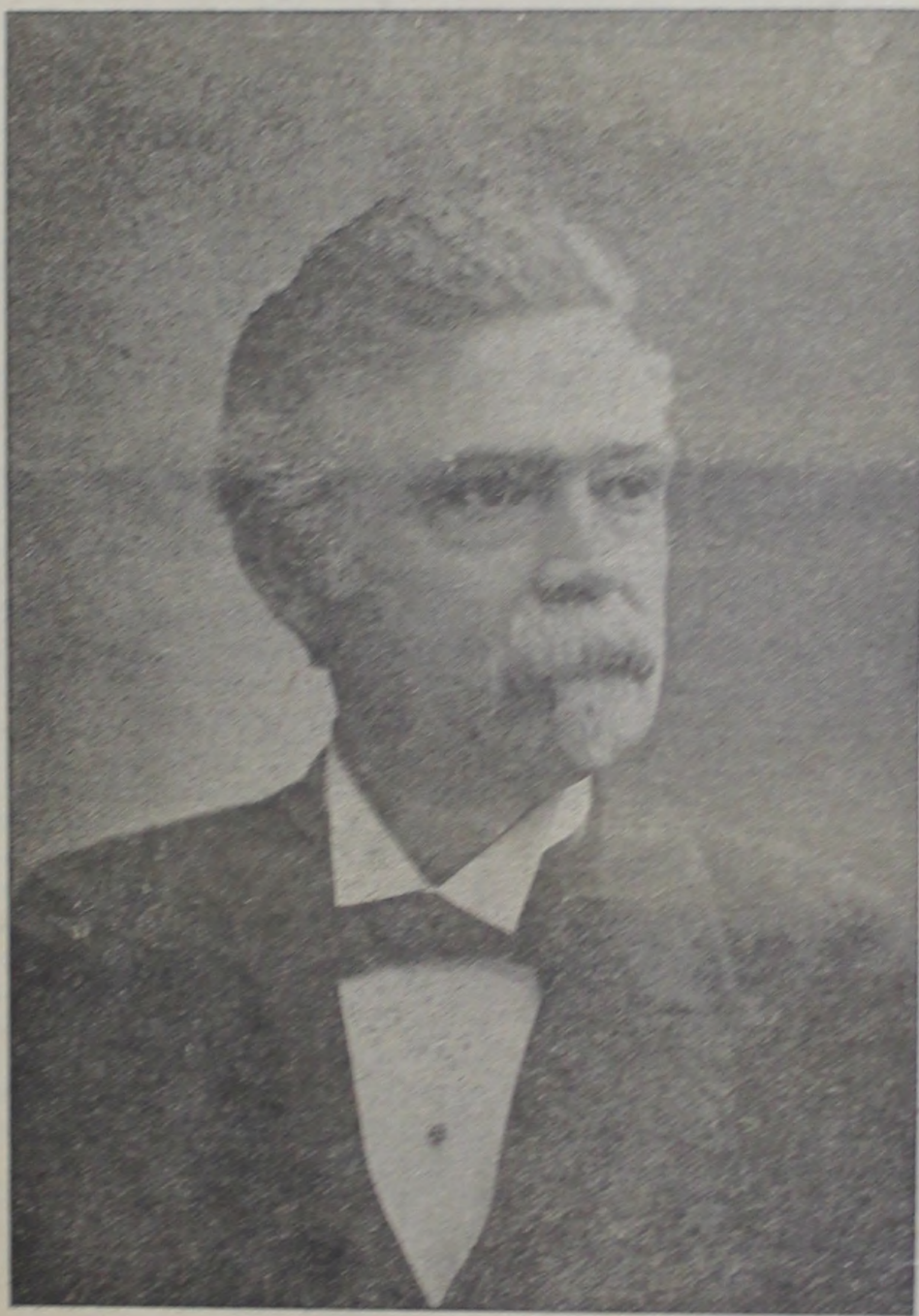


Light of Truth

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DR. H. V. SWERINGEN.

An Exponent of the
Philosophy of Life.

MADE IN U.S.A. BY COLSON

THE USES OF WOMAN'S BEAUTY.

An Address Delivered Before the Manhattan Liberal Club of New York City.

BY MILES MENANDER DAWSON.

The superior beauty of civilized women over men of their own race is a matter of common observation. Especially is this true in America, where within the present generation women have, because generally sheltered from brutalizing toil and at the same time encouraged to exercise in the open air, reached a remarkable degree of physical perfection, not equalled by that of their brothers on the whole. Equally a matter of common observation is it that in the lower orders of life, including barbaric races of men, the females are decidedly inferior in beauty.

Accompanying this reversal of primitive conditions, we find also that the relative love for ornament is reversed. Among barbarians, men indulge far more than women in ornament; indeed, among many of the most primitive peoples the women scarcely adorned themselves at all, while the men made use of a profusion of ornament.

In the lower orders of life the males are commonly most ornate, while the females are severely plain. Naturalists have long ago come to the conclusion that this difference resulted from natural and sexual selection; that, in short, the males became ornate because they engaged in rivalry for the favor of the discriminating females. Their ornamentation was, therefore, like that of women nowadays, the result of an actual desire to be beautiful; and from that desire, no doubt, comes not merely the feminine love for ornament, but also the actual female beauty, literally wished into existence as all perfection of living things has ever been.

It thus appears that this superior beauty of women is not a meaningless thing that "just happened so." It is, on the contrary, a production of evolutionary processes and itself a provoking cause of further progress. As such we will study it; for since woman's beauty is a peculiar development of civilized man only, it is no empty compliment to say that the advancement of woman is an evidence of civilization.

In barbaric man, aside from the greater love of men for ornament, we have the conclusive proof of male superiority in strictly physical adornment, that he wore the distinctive sex ornament of a beard, as a lion wears his mane or a peacock his tail. We shall see that this acquired ornamentation arose not from his own discrimination, but from that of the women whose graces he sought to propitiate. Naturalists tell us that from the lowest forms of life upward it is ever the same; the variations which find favor in the eyes of the females become perpetuated by generation and by a sort of rivalry variations are continually summoned into existence by the magic of wishing for them. Thus individuals of the same species are specialized and little by little the differences widen into differences of species. All this upward trend in the lower forms of life is due to the conscious and discriminating selection by the mothers-to-be of the finest specimens, judged by their standards of the males that present themselves for the fathers of their children-to-be. Through all the ages of slow evolution this blessed mother-hunger for a perfect child has

kept the current of life flowing ever on and upward.

Some clever explanations have been offered for the variations among males of lower species and the comparative plainness of the females. One American naturalist explained it by guessing that by some strange influence the male is the specializing potency in generation, and the female the conservative or racial element. The simpler explanation is the better one, namely: that females have shown the nicer discrimination in choosing their mates, and so by a process of selection have made permanent those almost accidental variations which found favor in their eyes. There is no evidence that marked characteristics of fathers are more readily inherited than marked characteristics of mothers. It is undoubtedly true that in all the lower orders of life the female is by far the greater determining factor as to the nature of subsequent generations, because of her singular power of selection.

An explanation of this subtler acumen has been sought. A common explanation is that the males are blinded by a stronger passion, and so are less discriminating. This view doubtless is the more acceptable since it answers as an excuse for those infidelities of men which they would not overlook in women. The idea has long ago been expressed in poetry, notably in Tennyson's beautiful "Locksley Hall," in which he says:

Woman is the lesser man, and all her passions
Matched with mine
Are as moonlight unto sunlight, and as
Water unto wine.

This may be beautiful as moonlight, but it is, in fact, something differing only in name; the veriest moonshine. Save where one sex has its passions artificially repressed, and the other has its passions artificially stimulated, no such difference exists.

The true explanation lies in that ever-present mother-hunger for perfect progeny, choosing inevitably the highest father attainable for the unborn. Father-pride may be equal to mother pride in the cases of some exceptional men; but even among the most civilized races we have not attained to that as a condition of things. We are but on the first steps of this heaven-directed ladder. In lower orders of life mother-pride and mother-love tremendously outweighs paternal pride and love. In most of these species the father's function stops short at begetting offspring. Often he never sees or knows his own children. Even in the case of those forms of living things among which the mother and the young must be supported for a time, although fatherly affection is greatly increased, the association of the mother is far more constant and intimate. Out of that association grow the glorious blossoms of motherly sentiment. From the small beginnings of scarcely sentient life it has gone on and on until the yearning of mothers for perfect children has become the most promising thing in all the world. It long ago became a maternal instinct, operating with almost equal strength before and after maternity, springing up within the breast upon the approach of maturity. With irresistible force it compelled that discriminating selection

which brought the males of all species to ornamented perfection.

The comparatively small development of father-pride, the fact being that fatherhood was no serious matter to the males of most species, prevented the development among the lower species of this fine discrimination on the part of males. Consequently there was little or no occasion for female rivalry, and the males remained plain and devoid of ornament. The proofs are overwhelming that this remained true up to the development of the species man, and far along his development through barbarism, practically his only important selection being directed toward young women, not realizing that the brutalizing toil and dishonor which he put upon his mate alone prevented her from remaining permanently attractive to him.

The growth of the discriminating faculty among men can alone account for the enormous development of woman's beauty. This is but a new way of saying what one often hears from the commonest of observers: Women beautify themselves to please men. The saying is not merely true of their ornamentation; it is equally true, probably, of their acquisition of actual physical graces. They have longed themselves into beauty; they have obtained that which they longed for, because it brought them favor in the sight of men.

It is interesting to study how this discriminating faculty on the part of men was developed from the unpromising primitive beginning of preferring adolescence to maturity, a feature which the most civilized men have scarcely outgrown. Among the lower orders of life two methods of sex association are known, one by wooing and one by force. The wooing by the males—for the selective disposition of the females, always, or practically always, compelled male wooing—ever tended toward increasing the discriminating faculty among the females. Among these orders of life, practically the only opportunity for male selection was by ravishment, the male being otherwise compelled to be chosen, rather than choose.

To be sure there is such a thing as mutuality, a being chosen and at the same time choosing; but this is only possible in a highly civilized state. In primitive forms of life, such double selection would render generation too sparse and infrequent. It does not exist. The evolution of man's power of discrimination began, then, in those savage conditions under which he almost wholly effaced the woman's privilege of choosing. This he accomplished by his superior physical force, in part, especially in savage life; and in more civilized life because of his superior economic productivity, which makes the mother almost completely dependent upon him.

This bitter period of woman-slavery had to be lived through in order that the stunted and dwarfed male discrimination might evolve to the end that the whole race might be brought to the highest perfection. It is a dark period, during which the highest and holiest sentiments of motherhood were ruthlessly sacrificed, and during much of which, by a most cruel decision, the monopoly of ownership of children was given to the father. How long this period has lasted may be guessed when it is noted that laws of this character still survive in most countries, and were swept off the statute books of New York within a generation only.

As a result of this, however, woman's beauty became a prized, a precious thing. Woman learned its value to her, and sought it and longed for it, and it came to her as all things which are earnestly longed for come to mortals.

The necessities of the case called for this finer discrimination and this greater father-pride among males of the human species. One of the conditions of the evolution of higher forms of life is the extension of the period of infancy. When infancy is 20 years instead of a few months, marriages can not be mere affairs of a moment. Paternal care and paternal love were imperatively demanded and they came, and with them that superior taste in the selection of a help-mate which sprang both from the now earnest desire for perfect offspring and from the desire for agreeable companionship on the part of the wife. Friends are selected with much greater care than acquaintances; the wife under such conditions had to be a friend, to be associated with for a lifetime.

Under such conditions the impulse given to women to become beautiful was irresistible. Moreover, by invention, her own discrimination was turned upon herself. That invention was the mirror. No doubt one reason for the plainness of females of lower species is the fact that they do not see themselves, and so do not turn their dream of beauty into a reality in their own persons, but instead employ it to develop beauty in the males. By the use of the mirror, especially when impelled by the powerful necessity of pleasing men, women have been able to greatly modify their features and figures from generation to generation.

Having obtained what many esteem to be the fatal gift of beauty, having got thus far upon the road, what is woman to do with the power that it gives her? What advantage has she in its possession over the position occupied by the plainer females of lower species, relatively speaking?

The only possible reply is this: "None." The advantage is all the other way. The plainer females of these lower species did not need to be beautiful in order to be attractive; not to need a thing is known by every philosopher to be greater and more solid riches than to have it. Nobody can behold the blandishments so frequently employed by women without a burning sense of indignation that they should be compelled to use them. The old conditions were far more independent than the present, and, on the whole, probably comparatively more agreeable, since it was necessary only to be wooed, while the very possession of beauty is itself a species of wooing; and observation demonstrates that a considerable amount of more or less skillful effort to attract men's attention accompanies it. However delicate this may be, all such seeking for admiration is in its essence wooing, and its presence marks a wide departure from the system under which the female needed only to consent to be wooed.

The fact is, as we have seen, that this gift of superior beauty came to gild woman's chains, to make her galling slavery more endurable by securing for her the tender love of her lord and master. Through it, however, a way is opening to a yet higher stage of human evolution—a stage which could be obtained only when both sexes select instead of only one.

Consider, if you will, what might be the human race if every marriage were the union of two superior, beautiful persons, freely chosen and freely choosing, rejoicing through life in one another's loveliness! Consider, further, that under such conditions unfit persons would not mate at all, the reasonable of them because conscious of its impropriety and because not chosen by the superior ones whom alone they would consider eligible, and the unreasonable because restrained in the interest of society!

How may woman help to bring this

about? By reasserting her discriminating selection. For ages she has been in subjection, unable in many cases to select at all, and always improperly influenced in her selection. Under free conditions her beauty, rightly handled, will restore to her the ancient privilege of selection, sharing it with men, however, to the great advantage of both and of the children to be.

It has not died out of her. Nothing can kill it. The hunger for a perfect child moves beneath every unspoiled woman's bosom. She will not, with eyes open and things seen as they are, select a faulty father for her unborn children. All that is required is that she should be able to see things as they are.

In order to do so, she must first of all be instructed as to the power of beauty and the uses which may be made of it. In giving this instruction, one should not shirk showing what uses are made of it in ministering to the brutalized passions of men, nor showing how to women who follow such lives beauty is indispensable. One should also not shirk showing what use may be made of it in securing lofty social position or respectable wealth and comfort by marrying a wealthy man. These are genuine uses under present conditions, and uses which every possessor of beauty among women must learn of. She can not learn of them too early, so that the fascination and novelty may not beguile her into becoming either of those despicable things—a sewer for men's vices or a mother of unwelcome children whose father is not sincerely loved.

The safe course lies in a full and fair elucidation of these uses, with explanations of how, under conditions which at one time existed, both of them have served women well, and were, in fact, unavoidable courses for female energy and ambition to take. The remedy and protection lies in a glimpse of that highest use, possible only under reasonably free conditions—the attraction to herself of that man whom in her heart she can reverence and whom it is a glory to reproduce.

Beauty commands its price. Woman's beauty is so precious a thing to man, so desired above all other things, that she need not sell it for the bauble of a moment's favor, or for wealth and position. She can demand for it and get for it that devotion which creates what Frances Willard has so beautifully called "a white life for two."

Moreover, if she will but set her price high enough she may retain that devotion forever. She should be dearer and fairer to her husband for every day they know one another. If she demands nothing and yields nothing but the highest, she will have what she demands and what she will give in return.

No man turns away from the highest for a lower, except at great humiliation to himself, and usually because in some way his ideal has faded. The ideal need not fade; it will not fade if the woman holds her beauty at the highest of all prices and laughs at rivals, conscious that she does not want what any other woman could take from her; that if her husband leaves her side he but wrongs himself.

Moreover, as a means of self-protection and of race-protection, every woman should seek to remove the tremendous economic advantages of the rich over the poor. Nothing so enables that primitive and brutal form of male discrimination, the selection of young females, to continue as this economic superiority, especially when it results, as it does to often, in the bitter poverty and even starvation of the young men who ought to mate with these young women. If there were no rich men confusing and depraving the taste of

women in selecting, the abnormality of the union of January and May would soon become unknown.

Few things are more disgusting to the onlooker than the association of an old man and a young woman. It would soon be as disgusting to the men themselves if wealth and the false social distinctions which wealth creates were swept away. A woman of fifty should be more attractive to a man of fifty than a woman of twenty; she should in fact, be quite as attractive as a woman of twenty to a youth of twenty. It would be expected of her that she would retain this attractiveness if the social conditions completely shut out the woman of twenty from the consideration of the man of fifty. The woman of twenty would soon enough shut herself out of that consideration if she were not uneducated about herself and misled by social conventions. And the demand of men for continued attractiveness would be met, would be fulfilled, just as the demand of men for beauty in women has already been fulfilled.

To my knowledge and that of other competent observers, this yearning for continued beauty in women as they grow old has been fulfilled in individual cases. Women who have been blest with faithful and constant love, fully returned by them, have basked in its radiance and seemed to preserve and perpetuate their bloom, as if in response to the prayer of the hearts that loved them. Couples growing gracefully and charmingly old together may be seen here and there about the land, brilliant examples of what all wedded persons may one day be. That there are not more such in every community argues that there is yet much to do before this free selection, discriminating on the part of both man and woman, is fully developed, resulting in the abolishment of unfaithfulness.

Woman's standard is not yet high enough; she has grown so accustomed to her chains that she does not yet know how to employ her freedom. She yet holds herself at too low a price, while men rate themselves at so high a value that the slightest tarnish renders a woman ineligible. That standard must go higher and higher, woman exercising more and more rigid discrimination. Men are what women will have them to be—what the most beautiful and most attractive women insist that they must be in order to enjoy that beauty. If the standard is low the men will be low.

That the standard for women is high is because they are what men will have them to be; and the selection of men, although a recently acquired power, is most rigid and exacting. Since the standard is high, women average high.

Some day there will not be a woman so debased that she would reproduce an unworthy man, or a man so low that he would have an unworthy woman be mother to his children.

MILES MENANDER DAWSON.

JUDAISM.

One reason why the Jews have no missions is, that they are liberal and broad in their attitude towards other faiths, not proceeding on the principle that everyone will be lost who does not accept Jewish doctrine. They do not believe that any sect has "a patent right to the kingdom of heaven," but that it is left to every intelligent man and woman to discern good from evil; and they can do it very well according to their own religion, unless they are steeped in blind prejudice.—Rabbi Weiss.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephen, Vt. B., Lebanon, Ohio.

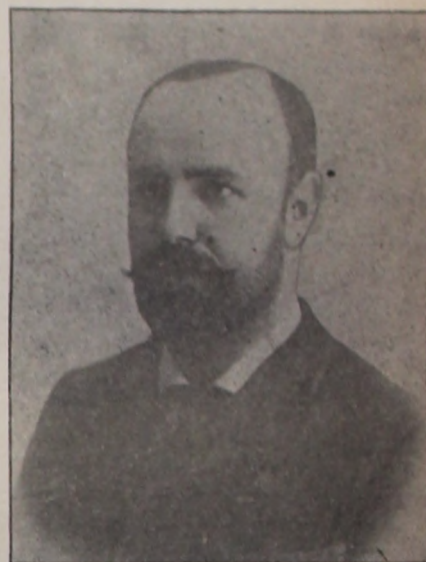
RECENT ARCHAEOLOGIC DISCOVERIES IN THE NILE VALLEY.

M. Jacques de Morgan, the director-general of antiquities of the Egyptian government, has just forwarded to his brother, M. Henri de Morgan of New York, particulars of his latest find in the ancient Nile valley. The letters tell of one of the greatest Egyptian discoveries that have ever been made. They describe the finding of the tomb and the mummified body of Egypt's probable first king, who is supposed to have reigned 4,800 years B. C., or almost 7,000 years ago. According to archaeologists, the importance of this discovery can not be overestimated. M. de Morgan is one of the greatest of Egyptian explorers. Many finds of inestimable value can also be placed to his credit, and a large portion of the contents of the imperial museum of antiquities at Gizeh evidences his success in ancient Egyptian discoveries. During the greater part of the last year he paid special attention to the study of prehistoric man in the Nile valley; and in that portion of the valley formed by the bend in the Nile between Thebes and Abydos, he unearthed many of the oldest records pertaining to early Egyptian history that have yet been found. From these records it became apparent that at one time, in the extremely remote past, Abydos was the capital of Egypt, and the city that contained the tomb of Osiris, the oldest tomb of which tradition speaks. It was to investigate over again this remarkable ground that M. de Morgan began his search. Working steadily by means of trenchings and soundings, the first notable discovery was made in the shape of ancient flint arrowheads. These were of the most remarkable kind, and evidently belonged to a period considerably ante-dating the time of the fourth dynasty, which up to this time had been the most remote age of which science had any record. Other implements were found in the shape of indented flint blades, which had probably been used as saws and sickles. This was determined from the fact that wheat is believed by historians to have grown wild in Egypt at the time of the first dynasty, and the shape of the implements found indicates clearly that they were used for harvesting this wild cereal. A complete specimen of one of these sickles, in its wooden setting, was found deeply buried in the sand. This sickle indicates that the people of the first dynasty were advanced in the art of agriculture, as well as accustomed to the use of flint tools.

M. de Morgan also found evidences that these ancient people had a religion of their own, in the shape of slate figures of fishes, birds and turtles, which he dug up. He believes the religion to have been a sort of fetishism, as he can in no other way explain the curious images.

M. de Morgan says that the rulers of these early dynasties deemed it absolutely essential that their bodies should exist in a perfect condition until the time of the corporeal resurrection of the royal dead. According to their belief the living man consisted of four parts—a body, a soul, an intelligence and an appearance, or double. Death disassociated these four parts, which, according to the belief, would ultimately be reunited for all time. If upon the return of the soul the real body was in any way injured the soul immediately took refuge in the wooden image. The inscription on the walls of this wonderful tomb, like those of a later date, pictured the achievements and elaborate funeral rites and texts of the royal inhabitant. They showed him in the height of his glory and again lying in mummified form. A series

of pictures represented the body being conveyed on a great sledge across a sacred valley to the tomb. The sledge was drawn by oxen and men and followed by many mourners. The pictures indicated that at that period of the world's early history the greatest ceremony of a king's life was his funeral, and the ceremony must have extended over a great many days, judging from the gorgeous rites that were performed. The ceilings of all the passageways and rooms in the great tomb were lined with what appeared to be sun-dried brick, although the bricks were of very coarse workmanship. The pavements of the floors were of granite, and here and there were traces of wooden coverings. Until this discovery by M. de Morgan, nothing had been found to throw any light upon the beginning of Egyptian history.



MILES MENANDER DAWSON.

THOUGHTS BY THE WAY.

Revenge is the grandchild of selfishness.

The Absolute has neither past nor future.

It is better to be in the light concerning one's self than all the rest of the world.

Skepticism nowadays is frequently the loser in a deal. The impossible is vanishing.

Demagoguery in Spiritualism is like a lamp without a wick—more apt to explode than illuminate.

There is no glory in a victory based on selfishness. Monuments are often reared to the wrong men.

We see a reflection of those virtues best in others that we have ourselves. The human aura is a mirror that reflects its like.

The best way to obtain "occult" power is through self-culture, beginning with a study of one's own nature, physical and mental.

Much of a man's ill luck is due to a lack of intuition, but more so to a lack of catching spirit inspiration given for one's guidance. Self-love shuts out both.

The difference between doubt and incredulity is the difference that exists between knowledge and ignorance, or wisdom and conceit. One is reasoning with caution; the other is not reasoning at all.

AN ANTIDOTE AGAINST ANTI-ISM

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SOME MATERIALISTIC ARGUMENTS DISCUSSED.

Granted the existence of Omnipotence, the materialistic contention that the universe could not have been created from nothing will not hold water. The converse is mathematically correct:

In plain language: Unity divided by infinity is equal to nothing, therefore nothing multiplied into infinity is equal to unity—that is, something.

It is denied that matter can have been created, because it cannot be destroyed. As a matter of fact, man cannot destroy it, nor any particle of it. But neither can man create it, nor any part of it. Probably if he could create it he could also destroy it. To deny that is begging the question at issue, for if any being created it that being could destroy it.

I would here remark, en passant, that if, as seems possible, man can only destroy that which he can create, then as man did not create life, so neither can he destroy life. This would denote an existence after the death of the body for the inferior animals. On the other hand, if man can destroy life, then he must be potentially competent to create it. The means of so doing, and the method of their application, must be within his grasp.

If matter be increatable and indestructible, the universe must exist eternally. According to Emanuel Kant, "If we suppose that the world never had a beginning in time it follows that every moment is in eternity—in other words, that at each instant the successive state of things in the universe form an infinite series. Now the characteristic of an infinite series is this, that it can never be completed by a successive synthesis. Consequently this infinite series of successive states is impossible." (First Antinomy—Thesis.) Chateaubriand says, in his metaphysical proof, "Some thing has existed from all eternity, and must be independent and immutable. Otherwise there would be an infinite succession of causes and effects, without a first cause, which is a contradiction." (Genius of Christianity—Appendix.)

But if we admit that the universe had a beginning in time we are confronted by a new difficulty—however remote that beginning, an eternity preceded it. The Primal Cause, after an eternity of inactivity, suddenly begins to act. The motive must have existed within himself, and must have always so existed. The contrary supposition is inconsistent with the ideas of independence and immutability. The infinite series may be impossible, but this is absurd. Is there no way out of this dilemma? Must we choose between an impossibility and an absurdity?

The whole materialistic argument in this connection has been based on the assumption that the universe is limited by our perceptions; that we know truth; that we see things as they really are. And yet John Stuart Mill, a materialist, wrote "The Relativity of Human Knowledge;" Kant has admitted that we have no knowledge of noumena, but are only acquainted with phenomena; Bradlaugh has said that we do not know things, per se. Every one is agreed that we can have no

conception of infinity of duration or of extension, "though we know that they exist." How do we know that they exist if we have no conception of them? "It is a necessity of the human mind; we cannot conceive of a limit to either." This contention may avail if our conception of Time and Space be correct, so far as it goes. But we do not know. The argument may be summarized thus—We cannot conceive of a limit to a thing which we do not understand and of which we have reason to believe our ideas are incorrect.

Spiritualists affirm that in many of the communications which they claim to receive from those who have passed on to the next stage of existence, they are told that, in the spirit world, time is not measured as we measure it here. The spirits plead inability to explain the difference, by reason of the imperfection of our language. This difference, if it exists, must exist in the organs of perception. It would appear, too, that their perception of space must be different from ours, for they claim to be able to create their own surroundings; yet the surroundings of one individual seemingly do not clash with those of another, as would be the case were such a power exercised here. A recent Harbinger stated that clairvoyants have seen hundreds of spirits in a room which would barely contain 50 persons. These spirits in form and magnitude, resemble ourselves, therefore, if the allegation be correct, the spiritual and material concepts of space must differ widely.

We can reason from the known to the unknown if what is known be truly known. Correct reasoning requires for its data properly apprehended facts.

Perhaps, St. Augustine, while groping in the darkness in search of God, may have stumbled upon a truth in what he has expressed in the following passage—"Thou, who alone art eternal, didst not begin to work after innumerable spaces of time were run out; because no space of time either have passed or shall pass, either have gone or come, but what are Thy work, who abidest always the same." (Confessions, Book vii, Chap. xv.)

The existence of evil is held by many to be an insurmountable object to a belief in God. They say that a world created and governed by an Almighty, all-wise, and all-good Deity, would be free from the evils we see around us; and they ask why did a good God create evil? The error of church doctrines give the materialist this argument. The church has borrowed Ahirmanes from the Ancient Persians, given him a new suit and christened him Satan. The Devil, the principal of evil, has, according to this authority, an actual objective existence. But let us see.

In this world good and evil are comparative terms. Our only method of judgment whether a thing be evil or no is by comparing it with something better, of which we have some knowledge. If we know of nothing better we do not consider it evil. Thus a winter spent in the Arctic regions is considered an evil by most Europeans, yet the Esquimaux think it no evil to spend their lives there. A professional man, with but three hundred a year income, is a poor man, yet a laborer who is in receipt of one-fourth

of that amount is well to do, while Goldsmith's parson was "passing rich on 40 pounds a year." Toothache is an evil, but one suffering in the last stages of consumption would think it a blessed change if he had but the toothache; and so on ad lib. Evil is purely subjective. It may be said of physical evil that whatever is not up to the observer's standard of comfort is so described, and of moral evil, evil, whatever is below his standard of goodness.

Let us assume that two other planets—say Venus and Mars—are inhabited, each by a race resembling in every point the human race. Let us suppose that Venus being a younger planet, is in the condition corresponding to our Tertiary period, and that its inhabitants are in the Troglodyte stage of development, but little removed from the ape; living in caves; indulging in cannibalism, promiscuous intercourse, etc., and that their language contains no words to signify honor, honesty, or truth, for the ideas which those words represent have not yet dawned upon their minds. The worst men in this world are good when compared with the natives of Venus.

Mars, being an elder planet, will be more advanced than our own. Its inhabitants are enjoying the fruits of a far grander and higher civilization than ours. They realized the dream of Bellamy thousands of years ago, and have been progressing ever since. The best men of this world are bad men when compared with the worst in Mars, while the average citizen of Mars possesses virtues of which we have neither knowledge nor conception.

Someone, I forgot who, has said "all men are liars;" social reformers say "all men are robbers, or robbed." Let us assume for the purposes of this argument that both are correct. We know that there exists a criminal class, some of whom are murderers. On this earth, then, all are liars; a great number—say half-liars and thieves; whilst a minority are liars, thieves, and murderers. All are evil; but still, those who are merely liars will naturally be classed as good, and only the murderers, and some of the worst offenders among the thieves will be regarded as being really bad.

There is no such thing as absolute evil. Evil is merely the deficiency of good, as cold is the deficiency of heat, or darkness want of light. Many things which we consider evil are good and necessary for certain purposes, and we do not know but that all so-called evils belong to that category.

It is a trite saying that "what is one man's evil is another's good," and the shower of rain which hinders one man's work and another's pleasure, makes the grass grow for the grazier and the crops for the farmer. The existence of evil can be no objection to the goodness of God, for evil does not exist. Spiritualism teaches that evil is undeveloped good, and, to quote St. Augustine again: "All things that have a being are good; and that evil, the origin of which I had been so long seeking for, is no substance. For if it were a substance it would be good; for it would either be an incorruptible substance—a great good indeed—or it would be a corruptible substance, which if it were not good could not be corrupted." * * * Therefore all things taken severally are good, and "all things together are very good." (Confessions, Book vii, Chap. xii.)—E. J. Mitchell, in the Harbinger of Light.

True sympathy will suffer; and none do this more effectually than they that are honest from principle, not policy.

THOMAS PAINE—WAS HE JUNIUS—By W. H. Burr. Price 10 cents.

ST. LOUIS ASTROLOGER.

Predicted the Mishap to the Maine Al-most a Year Ago.

Mr. Julius Erickson, an employe of the St. Louis postoffice, who has a national reputation as an astrologer, although he is not a professional, in a prediction of the events of McKinley's stay in the White House, published in the August, 1897, number of "Intelligence," a metaphysical magazine of New York, predicted the possible disaster to the Maine.

Mr. Erickson said: "The sixth house rules the navy. Jupiter is unfortunately weak and badly afflicted. This is ominous of evil, and we shall suffer a loss in some way in that direction. The year 1898 will witness more trouble. Ships of states will sail through rough seas, and dangerous shores are to be encountered, but a good, cool-minded man is at the helm, and he holds the ship true. The years 1899 and 1900 are also fraught with trouble and great dangers of war."

Mr. Erickson claims, and with much show of right, that the destruction of the Maine fulfills the prediction of the disaster to the navy that he hit off nearly a year ago.

Mr. Erickson, it will be remembered, is the man who predicted the election of McKinley for the "Star," and whose horoscope of that event was copied all over the country, so faithful was it and so strong did it portray attending circumstances, which were afterward proven by the occurrences themselves.

[We are now printing a book of Astrology by this gentleman, which will be ready for our library in a few months.—Ed. L. of T.]

A PECULIAR INCIDENT.

An incident occurred at the W. C. T. U. State convention at Cortland, N. Y., early in October, that marks an era of progress, and is interesting inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once and did not fancy it. However, it was served at the first general meal, and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage, on which many of them had failed in their first attempts. The answer was simple: boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese-cloth bags in coffee boiler and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerves and brain and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart and stomach. The action of the New York state convention indicates their intelligence on the subject in hand.

Beware of harmful substitutes and adulterated coffee sold for Cereal Coffee under same fetching name. Genuine packages have red seals thereon and the words "It makes red blood."—Adv.

THE BETTER WAY—An occult story, by H. McL. Shepard Wolf. 25 cents.
THE REAL ISSUE—By Moses Hall. An argument on political and industrial economy. 25 cents.
THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.

The World of Psychics and Liberal Thought.

A colored evangelist, who was soliciting subscriptions for "de po' heathen sinners who live 'crost de ocean," said in the course of his remarks: "Des thing er dem dear brotherin—dem po' benighted people—goin' eroun stark naked, in a climate dat's ez hot ez de place where lots er you iz gwine ter! Not a stitch er cloze ter dey backs!" But just here an old deacon arose and said: "May I ax de brudder one question?" "Yes, suh; en two ef you likes." "Well," exclaimed the deacon, bringing his fist down on the pew railing, "what I wants ter know is dis: What does dem naked heathen want with cloze in a climate ez hot as dat? In my opinion, what dey raly needs mos' is umbrellas!"—Atlanta Constitution.

In the event of war with the United States Spain hopes that the Americans can not stand the climate on the island of Cuba, and will die out with yellow fever. But what ails our half million patriotic colored troops of the south, who would bask in such a climate and enjoy the sunshine, never dreaming of yellow fever or any other fever? These ravages in the south seldom affect the colored race.

The Duluth (Minn.) school board has decided that children must take up the study of physiology when it comes in their regular school course, whether they like it or not, the decision having come about because some of the children refuse to study physiology, they being subject to the teachings of Christian Science, which holds that there is no such thing as disease, hence no need of physiology.

The Christian Science society of Minneapolis, Minn., has just dedicated the first church of that cult built in Minnesota. It has been erected at a cost of \$8,000, has a seating capacity of 700, and is an ornament to the community.

Rev. C. H. Pidgeon, pastor of the Presbyterian church; Mrs. Dora Holiday and Miss Ella McMillan, all of Canonsburg, Pa., are officially charged with having caused the death of Mrs. Jennie O. Whiteside by the practice of faith cure in preference to regular medical treatment.

Recent developments in the career of Cashier Quinlan of the Chemical National bank in New York open up a prospect for members of the dark-lantern guild. Instead of walking up to the cashier's window, presenting a revolver and demanding money or life, they merely need to make a few passes and submit their request in a modest way. The cashier will thereupon pass over all available cash without further parley.

The Toledo police board is after the fortune tellers and others of that ilk.

Edward B. Curtis, an old miner, became interested in Spiritualism some time ago. He consulted a medium, who mapped out a course for him to follow. He did so, and in Gunnison county, Colo., struck a deposit of gold which assays \$6,000 to the ton. As a result the "Clairvoyant Gold Mining company" has been formed with a capital stock of 1,000,000 for the purpose of developing the claim.

M. T. McGarvey, a Spiritualistic medium of 1508 Lexington street, Louisville, Ky., was fined \$50 by Judge Thompson for practicing without a license. McGarvey's attorney made the claim that the holding of Spiritualistic readings is a religious practice, and therefore the city has no authority to tax it. The case was appealed.

Dr. Edward H. Haas, a young St. Paul dentist, who has had considerable experience in the hypnotic art, has made the proposition to try hypnotism to prevent suffering on John Moshik, the murderer, who will hang at Minneapolis on March 18.

A proverb current among the students of German universities is "The pulpit has been kicked into every reform."

Liberty was defined by Thomas Paine to consist in the right to do whatever is not contrary to the rights of others; thus, exercise of the natural right of each individual has no limits other than those which secure to other members of society enjoyment of the same rights.

The Illinois state board of health may soon take action initiatory to the passage of a law by the legislature which will limit hypnotic practice to regular physicians.

"Then you really believe that the art of photography will unfold to our perceptions the glories of the spiritual in nature, and the evil and good in man?" The question was put to Professor William Cox, biologist and student of rational psychology, of Brooklyn, the other day. "Certainly," said the professor, with emphasis. "With Josephine Curtis Woodbury I say—who shall say that Marion Crawford is wrong when he foretells the possibility of summoning Heine, Chopin and Cicero from the vasty deep by turning the switch of a dynamo! Let us gird ourselves for the new glories close upon us! The dead may enter into the great jumble. Nobody will be anybody in particular, but we shall all be somebody else, but on identity and individuality! Matter will be mind, and mind will be matter.' If you want to know more about this matter read the writings of Mme. Blavatsky's Isis Unveiled. She says in her books that she saw the spiritual forms of plants and saw material atoms climb the spiritual atoms as the plant was materialized.

The Rev. Mary Baker Eddy has made a conveyance to the Science church of Boston of property valued at \$50,000.

The household of the future must first be congenial in itself. Soulful affiliation, uniform morals, one mind, form the sole nucleus around which to gather a family. Having learned that Truth needs no protection from us, but only reception and transmission, we may at once reconstruct our homes on the new plan, and soon lay aside many moral anxieties which oppress us at the outset. Reformation is in the air, and becoming contagious. The church universal feels it. The state is a quiver with its power. Society is hastening to wash itself clean, not in the pool of Siloam, but in the home circle, where the new, sparkling life-stream is most powerfully felt.

"Now, Thomas," said a certain bishop, after taking his servant to task one morning, "who is it that sees all we do, and hears all we say, and knows all we think, and who regards even me in my bishop's robes as but a worm of the dust?" And Thomas replied: "The missus, sir!"

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large colored plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price, only \$6.00.

THE LIGHT OF TRUTH.

A LEAF FROM A BOOK OF EXPERIENCES.

In one of Mr. Flower's articles in the Light of Truth some time ago he referred to different results received through the same medium; some reliable, and some not, and ascribed the cause to the difference in his own mental state at the time. It reminded me of an aspect of the same cause—condition of aura—which I once noted, and hoping it may be profitably suggestive, will offer it to our readers.

I can not remember the time when I did not see, and feel the aura around me, and learned in childhood to free myself through its isolation, from impinging unpleasant states, but when all around was tranquil, then the aura would reflect beauty indescribable. I never studied to understand its states until I became a Spiritualist, then with the aid of a spirit teacher I did so with much satisfaction.

At one of the morning circles, while attending a Spiritualist campmeeting in 1896, a medium came to me and described a very dear friend who passed over a number of years ago, at an advanced age. The description was an accurate one of her at the time of her transition. She said that she came to assure me of her continued love and interest, and after events proved it, through an invaluable lesson of experiences. I acknowledged the accuracy of the description, and thanked the medium, but I was dissatisfied, not that I doubted the genuineness of the message, but I was disposed to doubt the advancement of the spirit friend, because she came in the state of old age. I promptly routed the inclination, determined to have no more of it, and succeeded while at camp, but very soon after getting home it came to the front with augmented force. The same doubt of advancement possessed my mind, though I knew she was always progressive while here, and uncommonly intelligent, and though I loved her dearly, this doubt was depreciating her in my estimation. I sensed the presence of the spirit teacher, and mentally asked if my conjectures were true, and this conversation ensued:

"Do not be hasty in forming conclusions, especially under such circumstances. Perhaps her appearance in that way was due entirely to your own state, instead of her's."

"My state!" I echoed. "Please explain."

"You have proved many times satisfactory to yourself that you can so attune the vibrations of your aura to some central thought that what comes to you from without relevant to it must be adjusted wholly, or in part, to the same, or it can not make an impress upon your consciousness. How do you think of your friend as a personality?"

"Why! I never thought of it, but I know now that I always think of her as she looked when she passed over. Really, how could I do otherwise when she was an old woman before I was born?"

"Then, you see, according to the law governing aural vibrations, she comes to you, if she comes at all, as she must, and not as she would."

"But could she not have come as she is, in the medium's aura? She never knew her, so would not bind her to the old state, as I have done."

"No; for could she have done so, you would not have recognized her from the description; and if she had given her name, then your influence would have changed the conditions, and, as now, you would have been dissatisfied. Usually only as the medium's aura can, to an extent, vibrate with the person's receiving the communication can one be given, because the spirit communi-

cating generally comes in the aura of the friend, though sometimes it can attune more readily with the medium's, and then does so, the result in most instances being more satisfactory; but could your friend come independent of either, you would see her through your aura, which would change or becloud, according to its state."

"But why could she not change the vibrations by will power?"

"She could have done so; but if she had persisted, undoubtedly the immediate assistance of a healer would have been sought to restore the old rate. It has been proven to you many times that a forcible change, beyond a certain extent, of the aura vibrations would eject you from your body to stay, and many sudden deaths are attributable to that cause; hence not even to gratify you would your friend undertake to make such a change."

"Well, how shall I proceed to change the vibrations myself? Shall I make a mental picture of her as an advanced spirit and attune to that as a central thought?"

"No. You are determined to fashion the garment your friend must wear while in your presence, and this would be as much of a misfit as the old one is. Simply consider her an advancing ego, improving expressions in all respects according to her power and comprehension of needs."

"I will try, but possibly I will not know her as she would come now were I to see her."

"If you are entirely on the surface of things you will not, but the desire to see her as she is now proves you, to an extent, prepared to penetrate to profound depths. But persevere and await results."

I soon realized when trying to follow the advice given how tenaciously I had held to the old personality or form; but one sunny day in early autumn, to my great surprise, I saw her clairvoyantly. I had seen her before in the old garb, but nothing like this, though I knew her instantly. I had often heard she was very beautiful in youth, but the beauty I saw could not be duplicated in a mortal. A feeling of regret came with the thought of how I had been persistently clothing her in the old, discarded earth robe. She smiled and said: "Never mind. You did not comprehend what you were doing, but I would rather put on the old garb than not have you realize that I come to you. Learn from this the unwisdom of trying to place any soul in respect to advancement; for, after all, you can do so only according to your own comprehension of the same; but if you always entertain, and express true to the thought, that all life is expressing an evolution of soul in form, and expressions through it, and ever going on to something better; that love outworks harmony and happiness to all life, then neither incarnate nor decarnate souls will ever be compelled, if they come into your aura, to express other than true to their standards of excellence, and whatever may be reflected in it will ever afford satisfaction."

That brief season of dissatisfaction has brought me precious fruitage, for which I thank the dear friend and spirit teacher whose many invaluable lessons are a constant reminder of the great good to be obtained through Spiritualism.

LISLE E. SAXTON.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT. South Bend, Ind.

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THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.00.



THE TALMUD.

THE DEVIL DANCING OVER A MICHIGAN ARTIST'S CAMERA.

By G. B. Stebbins.

One of the strange things in very ancient literature is to find most absurd folly and grotesque narration on the same page with maxims of pure beauty and divine wisdom. But some student, in the dim distance of a future age, may find a dusty volume of sermons in some old library, and its views of "the wrath of God," the "total depravity of man," of hell, a personal devil and the like may be as absurd to him as are these Talmud stories to us. Yet those discourses are evangelical, orthodox, preached by our learned divines and acceptable to the most orthodox hearers today.

The New Orleans Times-Democrat gives curious extracts from the Jewish Talmud, a vast collection of rabbinical lore, little known by the laity among our Israelite brethren. The Democrat gives only the strange stories—so strange as to seem incredible in any age or among any people.

No modern rabbi would read them in his synagogue expecting them to be believed.

According to the Talmud, the patriarchs were more wonderful people than might be supposed from our uninspired reading of Genesis. The height of Abraham was as the height of seventy-four men, and his weight equal to theirs. He ate at each meal more than seventy-four ordinary men could eat; and he built an iron city for his children with walls so high that the sun could not shine into it. Moses was also a remarkably vigorous man; for each of the tables of stone which he carried about so easily were upward of twenty-eight tons in weight!

But these were pigmies in those days. When we read the Talmud we are in a paleontological period of tradition. "When I was a grave-digger," says Abba Shaul in the Niddah, "I once chased a roe which had entered the shin-bone of a dead man; though I ran three miles after it I could not overtake it nor reach the end of the bone. When I returned they told me it was the shin-bone of Og, King of Bashan." Nevertheless, this fact does not seem so extraordinary when we remember that the soles of the feet of Og, King of Bashan, were forty miles in length, and that at each meal he devoured a thousand oxen, "and as many of all other sorts of animals," and drank a thousand measures of wine. It was Og also who desired to throw a stone forty miles wide upon the camp of Israel, and would have done so had not the Lord sent an army of ants to bore the stone when he was lifting it.

Og ought, in spite of his alimentative capacities, to have been satisfied, however, with a certain Talmudic frog for at least one meal. We are told of this frog in a commentary upon the discussions of certain learned rabbis. In the original Hebrew of Exodus we read that "the frog" (not the frogs) "came up and covered the land of Egypt." Rabbi Elazar held that there was but one frog, but she so multiplied as to fill all the land of Egypt. Rabbi Akiva thought otherwise; he said there was only one frog, indeed, but that the frog was so large that she filled all the land

of Egypt. Rabbi Elazar ben Azariah said that this was untrue; that there was indeed at first only one frog, but she croaked so loud that she called all the other frogs in the world into the land of Egypt. So much for the discussion. Rabba, the son of Chanua, said that he himself "once saw a frog larger than any seen now, although not quite so large as the frog in Egypt. It was about as large as Acra, a village of some sixty houses."

Such a frog might have satisfied the noonday hunger of Og, King of Bashan, in time of famine, but it would not have made a mouthful for Leviathan, "who maketh the deep sea to boil as a pot." For when Leviathan makes the sea boil it does not become still again for seventy years!

Another rabbi saw a sea monster whose neck was three miles long, and it had only been born that day!

When the angel of the Lord interfered to prevent Joseph's brethren from killing him, Judah cried out with such a loud voice that all the walls of Egypt were leveled with the dust, and all the cattle cast to the ground, and Pharaoh was flung from his throne, "and all the men who stood round about Joseph had their heads twisted with their faces to their backs, and so they remained until the day of their death!"

Some of the rabbis would seem to have inherited the voice of Judah, or at least a part of it, for there was Rabbi Yehudah, who had the stomachache for seven years, during which time "his groans could be heard for three miles."

Everything was in proportion in early ages, however. Every grain of wheat used to be as big as an ostrich egg, "as white as snow, as sweet as honey, and as fragrant as musk." In the time of Enoch they diminished into the size of a goose egg; in Elijah's time to the size of a hen's egg; finally they became as small as grapes.

Sandalphon, the angel of prayer, of whom Longfellow has written so exquisitely, does not figure in the Talmud as a nebulous creature at all—for he towers above all other angels to the height of 500 years' journey. Is there any such angel, except, indeed, that one whom Mahomet saw, who had 70,000 heads and in each head 70,000 tongues wherewith he sang the praises of God? It must not be supposed, however, that the other angels were very small, for the Ladder of Jacob was 8,000 miles wide. The reason it was so wide was to accommodate the angels, for as they were ascending two abreast space was required for four angels on a step; and the breadth of an angel's body is 2,000 miles.

"The world do move," as our colored brother Jasper said in telling his hearers that this little ball on which we live moved around the sun. But we still have direct descendants of the old rabbis and their like, believing everything traditional which has no proof and disbelieving anything not orthodox which can be proved.

But a few weeks ago a photographer in a Michigan back town took a picture of two women, and a third person's face was on the plate! The women cried out, "This is the work of Satan!" and would not take away the picture.

Soon after a group of some twenty

persons in a Detroit boarding house was taken by a photographic artist; an excellent and satisfactory picture, shown me by an intelligent friend who was present. But closer inspection showed an extra lady, a stranger, as perfectly brought out as any other figure and recognized by my friend, as he thought.

What a change! The artist was amazed and ashamed; the sitters refused to take their pictures; the devil must have danced over the camera!

Give each one a leather metal and politely advise them to join the anti-Spiritualists.

SOME FACTS AND QUERIES.

[By Ashbel G. Smith.]

The willow loves the brook, and marks its course through the alluvial meadows, while the royal oak and chestnut crown the hills and upland. Shallow pools invite the rush and alder, while along the sterile banks flourish the aster and the golden rod. The sandy field, though never so well tilled, and afterwards left idle, soon grows a mat of checkweed, sorrel and similar pests. The beds of former coal pits produce communities of thrifty mulleins and other rank growths, though never before seen near the place.

Wherever the forest is cut down and its wealth of wood is consumed by fire, the fire-weed usurps the unplowed mold until its brief season is exhausted, and other plants get title to the soil. So generally have these facts been observed in clearing away "the forest primeval," that the fallow once fired is expected to produce the weed without failure and without seed. Similar results have been observed to follow the burning of the grass upon the western prairies.

Again, the sod of the prairie, once broken up, its resinous weeds and grasses that have withstood the flames from year to year, do not reappear but are followed by other growths, many of which were before unknown to the soil and locality.

A hundred years ago, more or less, a mountain in northern New England—so runs tradition—was entirely denuded of its evergreen forests by fire, and was soon again covered by a thick growth of chestnuts, when no timber of the kind grew within miles of the burnt area. In this as in the other cases the query as to the origin of seeds stands prominently before us and demands solution. Birds are sometimes credited with the distribution of the smaller nuts and some of the more common berry seeds. But that the mountain top was sowed broadcast with nuts at once so large and uncertain in vitality by birds or other similar agencies, is beyond belief. Most certainly the nuts could not have survived in the ground during untold generations, ready to germinate and spring into growth on the disappearance of the evergreen forest—for it is a well known fact that the chestnut parts with its vitality very rapidly when once it drops from the bur, and hence the great care exercised by seedmen in packing for transportation. It is observed that the scrubby pines which are found in some eastern localities being cut away are gradually superseded by the white birch.

Fifty years ago the unused cattle corral, so it is asserted, uniformly produced its growth of white clover, though the prairie be never so "wild" and far from cultivated lands from which a possible supply of seed could be conveyed.

Similar facts could be multiplied, but enough are already cited to show

the drift of our queries, which may be summed up in one: Does nature always require the presence of the seed to insure the growing of the plant?

We know of no analysis or examination that has demonstrated the qualities of the germ. True, we know its place in a grain of corn or wheat—in the various seeds of larger size and in the nuts, but we fail to discern its essence—the life principle. We may have observed how the dry kernel becomes moist within the warm earth, and swells to unwonted plumpness, and have seen the tender promise of the season's corn crowd its way upward to the sun and don its coat of green, breathe and grow crisp and vigorous day by day, and said, "Behold in this sweet and succulent growth the coming of an hundred fold; but the mystery is not solved. The chemist may be able to discern the presence of life, but can he tell what it may be or from whence?

It is but a child's logic to say that the earth contains the seed, and that through long centuries it lies unsprouted, waiting to develop into tree or plant—and that from its undiscovered grave beneath the mold that once nursed its ancient progenitors, the oak, the chestnut, or any of the tribes of lesser plants that hide within the wilderness of vegetation or follow in the steps of civilized man, that these or any of them should awake from an indefinite torpor and with sudden impulse assert life—a life that to all human understanding must long ago have become individually extinct. We have no series of facts that in anywise justify such conclusions.

The most diligent research discovers not the essence of life; at best it can only expose the delicate habitation of the unseen tenant, which waits its brief season for the time and place in which to manifest itself in germination and growth. We can not fathom the cause of life, but rather perceive life's presence; physical analysis can go no farther. The grain, the seed, the nut—each proclaims the keeping of some form of that mystical something called life, and only under conditions the most exacting does it assume activity.

But in the peculiar cases already cited, plants spring into visible life without the usual deposit of the proper germ, at least so far as we are able to discern, and in direct opposition to common belief. Opinions, however, do not alter facts.

Common experience demonstrates that under favorable conditions the plant is produced from the seed, and the planting and sowing of all crops by man is based upon such expectation. The farmer knowing the habit of his grain, endeavors to so till his field that it produce at its best. He remembers his experiences and the measure of his successes in sowing and reaping. This grain is perhaps biennial in habit, and requires fall sowing, while the annuals would be ruined by similar treatment. Hence winter wheat is committed to the soil in the fall. This is a law of its successful propagation. Other conditions are attained by fertilizing, plowing and aerating the soil by harrowing, draining, etc., and the season being favorable, the greenery of growth is followed by the golden glory of the harvest and the farmers' granaries are filled. All the conditions known to man have been supplied by him and nature has supplemented his efforts by her timely co-operation. Yet within its sheaves are bound strange plants that often fellowships with wheat—darnel and chess—and who can tell from whence? Is it not barely possible, the royal grain compels the presence of these worthless

retainers? underneath some berries neighbored and again whence the feathery brown wh the unwelcome probable plants? It to say the products original ar not rather the outco preceded have flour grow, th varieties o vived to and propo countless within the finite mill never star were grow succeeded we not a and fate within th It may y is held in and whe to the e pregnatic forms ar ture phot soil, is d walls of

Nature sition of each is which a results. window ture is angles t those w though leaves a permane of the c insect an ed with ple and of blood egg to d fruit, w the life rant is worm; t and the gle for of that beetle form of man hi drop of ture m within tepid w back do ling fro winged and ces see the proves family; suck th ing tre warmed cook's microbe maligna in ever workin ever-pr spent." sible, a life.

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retainers? "The strawberry grows underneath the nettle, and wholesome berries thrive and ripen best neighbored by fruits of baser quality" and again as the season wanes, from whence that numberless army with feathery plumes overtopping the brown wheat stubble? Who sowed the unwelcome grasses, or what is the probable origin of such volunteer plants? It is not presuming too much to say they are old as the earth; the products of that traditional day of original and final creation? May we not rather infer they are later forms, the outcome or result of what has preceded them? That other forms have flourished where these now grow, that many, if not most of the varieties of other ages have not survived to our day, but lived, grown and propagated their kind through countless seasons and finally dropped within the broad hopper of those infinite mills of cause and effect, which never stand still or lack for grist and were ground out of existence to be succeeded by other forms? and have we not a partial record of their lives and fate in the depths of the earth within the rocks and coal measures? It may yet be demonstrated that life is held in solution by the atmosphere, and when attracted and precipitated to the earth and its conditions, impregnation results and individual forms are evolved and thus the picture photographed upon the sensitive soil, is developed and hung upon the walls of the external world.

Nature is imperative in the disposition of every atom of matter and each is forced into place by laws which are recognized only by their results. As when upon our frosty window panes the atmosphere moisture is congealed, building up in icy angles the silvery sprays, we behold those wonderful counterfeits in close though colorless imitation of the leaves and feathery fronds of more permanent summer growths. Trees of the citrous family invite the scale insect and the thrifty trunk is invested with the pallor of death. The apple and pear put forth their wealth of bloom, and the moth deposits its egg to develop within the prospective fruit, while the borer at the root saps the life of the entire tree. The currant is stripped of its foliage by the worm; the weevil infests the cereals, and the potato has a constant struggle for existence against the attacks of that modern glutton, the Colorado beetle and other enemies. Every form of life has its parasites, and man himself is no exception. The drop of vinegar exhibits its miniature monsters, disporting themselves within their little liquid world; the tepid waters of the rain barrel at the back door, of late so pure and sparkling from the clouds, now swarm with winged warriors that sing of blood; and cess-pools in the noonday sun seethe and fry with life that often proves destructive to the human family; a thousand forms of fungi suck the acrid juices of every decaying tree; the crackling yeast-cake is warmed into vegetable life at the cook's discretion, and the floating microbe is discovered as the cause of malignant fevers. On every hand and in every phenomenon we discern the workings of cause and effect—those ever-present forces that "operate unspent." Death alone makes life possible, and decay is but the prophesy of life.

Thus, ever as the new transcends the old, And life prophetic lies in death enshrined, Succeeding years with labors manifold, Alike in death or birth shall bless mankind.

ASHBEL G. SMITH.
Painesville, O.

THE GHOSTS WHO HAUNT SPEAKERS AND ACTORS.

Interesting Account of Clairvoyant Visions—A Future Possibility to All.

The following extremely interesting paper on "Seeing the Invisible" ought to provoke some of our clairvoyant readers to send us their experiences. Do they or do they not see phantom forms of the dead beside the living? And if they do, will they not describe some of them? The evidence of two or more clairvoyants who at any public meeting or theater wrote down independently and without collusion what they saw behind the speaker or the actor would, if they agreed, be a very useful bit of evidence as to the objective reality of the apparitions. The following paper is a useful contribution which might set the ball rolling:

SEEING THE INVISIBLE.

Did the servant of Elisha really have his eyes opened to see spiritual hosts ready to defend his master? or was he merely suffering from hallucination? Were there truly spiritual horsemen and chariots in the surrounding air, or is the story only a pious myth? If the narrative is true, can it have any interest for persons living in this century, the nineteenth, since "miracles" are supposed to have ceased?

THE SEER.

Some answers to these questions may, perhaps, be gathered from the following notes of conversations a correspondent has had with a well known medium and clairvoyant, Mrs. Brencley of Finsbury park, London. This lady seems to see the spirit world around almost as clearly as she sees persons and things in the material world.

When ordinary people see a man, for example, walking along "talking to himself," she sees, perhaps, the spirit of a wife accompanying him and "impressing" him with the thoughts she would have uttered if "alive." When she walks through Regent street, she sees unfortunate sister women accompanied by the sad, pleading, anxious spirit of, perhaps, a mother, father, sister, or brother.

On last Nelson commemoration day she passed through Trafalgar square, and over the heads of the crowd assembled to do honor to the great naval hero she saw a still greater assemblage of spirits, and among them, beside the monument that of Lord Nelson himself: He appeared to her, she says, as having both arms, but there were heaps of sailors with him with only one arm.

A STAGE GHOST.

Some time ago she heard the Socialist orator, Mr. Hyndman, speaking at Hornsey Baths, and her vision may be given in her own words. "He was speaking on the Indian famine, and saying who were largely responsible for it. I noticed where he warmed up to his subject, and when his soul reached the highest climax and the divine part of him seemed to come to the front, I saw behind him three, sometimes four, and sometimes only two spirits, but they were always the same spirits. He was never alone. When his whole soul seemed to be poured forth, one particular spirit, an elderly gentleman, would give Mr. Hyndman his own expression of face. The old gentleman was tall, broad-shouldered, and with very good carriage. He looked a man who had been drilled well, had gray hair, with long beard, very high forehead, and good-shaped, large nose; quiet, thoughtful-looking eyes, and a firm-set expression about the mouth and the bottom part of the face. I have no idea who this man was, but the expression of content-



Fac Simile of Jubilee Lyceum Medal struck for the British Spiritualists' Lyceum Union Commemorating the Fiftieth Anniversary.



ment, happiness and love on his face left an impression on my mind for weeks after. His pockets seemed to be full of blue and white papers, like legal papers."

Mrs. Brencley goes to the theater once a week, and she says in this connection: "I notice that whenever an act seems to take the audience in a breath, that is the time when the spirits seem most to crowd together. And there seems to rise from the pit a sort of vapor. It comes in sheets and sheets of stuff—no chiffon is equal to it in delicacy. And in it I could not count the heads and full bodies I have seen."

IRVING'S SPIRIT GUIDE.

"When Sir Henry Irving was playing 'The Bells' he was attended by the spirit of a very old gentleman, rather bent in the shoulders, with a very long dark face. He had not a high forehead, but the hair dropped over it carelessly, showing a good-shaped one. He had a large nose and very long ear, with just a point toward the bottom part of the ear. His beard was short and thick, his mouth rather wide, with lips thin. I have no idea who it was, but I would not be surprised if it was a relative. He seemed to be wearing a dress coat rather worn. His hair was rather long at the back. I seemed to feel as if this spirit had a sudden 'death.' He seemed to stand at a little distance from Irving, perfectly calm and quiet. When the climax came the spirit seemed to lift its hands up and both hands went together, and after that I saw no more."

ELLEN TERRY'S GROUP.

"I have seen spirits also with Miss Ellen Terry, but they all seemed very young and there generally appeared to be three or five in a group. When the great actress holds her audience spell-bound, the group separates in a moment and they occupy different positions over the stage, making a most beautiful picture."

"When a villain's part is taken the scene is very strange. There is usually a circle of beautiful little children around the actor, and then beyond these there is usually a group of men spirits, who impress one as being wretched and miserable. The children seem to try to prevent more wretchedness, and as they lead the worn and depraved spirits away from the scene, they have caused such an emotion within me that I could not help weeping in the theater."

BARRETT'S ATTENDANTS.

"Whenever I have seen Mr. Wilson Barrett, the stage has been full of spirit people, and in 'The Sign of the Cross' I saw a sort of band around them more bright than silver. When I looked up to the ceiling there would be numberless faces. Mr. Wilson Barrett's spirit guide seemed to me to be a man of 40 to 45 years of age, tall and rather stout, full well-chiseled face, round head, chin clean, but side whiskers and rather heavy eyebrows, clear

complexion, and a good-natured open face. Wherever Mr. Wilson Barrett walked this spirit seemed to follow, never leaving his side. At such times the spirits appear to me to be talking, and they are sometimes so clearly visible that I have to look to distinguish which is which. The expressions of both faces are in unison, and sometimes I sense from the spirit what the actor is going to say before it comes. I should say Mr. Wilson Barrett's spirit friend has been an actor himself, because he has all the grace of the stage and seems to understand everything about it."

GHOSTS IN CHURCHES.

In further conversation, Mrs. Brencley gave these interesting points. In many churches she sees few if any spirits, at a Salvation Army meeting many, and at a Unitarian Chapel "the building was empty but full of spirit people." And all the times she has visited a graveyard, whether in daylight or moonlight, she has never yet seen a spirit.—J. L. S.

OUTSIDE THE GATES

—and— OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depictions. 500 pages, bound in cloth and gold, all for \$1.00. For sale here.

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Try one and be convinced. It is the coming gift, and he who does not understand it will be ignorant of his own powers, and imposed upon accordingly. For sale here. Price, 25 cents.

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THE COMING ROCHESTER BI-CENTENNIAL CELEBRATION.

As time moves on and arrangements take form the importance of the jubilee at Rochester next June assumes a pronounced magnitude. Much appertaining to the next half century history of Spiritualism will hinge upon that meeting. A definite and wise forethought ought certainly to characterize the proposed deliberations, and thus set the grand old ship on a true course. It requires no further tempest to prove to the navigators that she has been swerved from her course, and, although far from a calm sea, there are rifts enough in the clouds to enable the navigators to take their latitude and ascertain where they now are. This is the first and needful thing to be done, and in the taking of our true latitude let us not forget to profit by experience.

Already there is danger to be apprehended in assuming this great meeting to be a show for the exhibition of phenomena, a sort of wonder and gingerbread spectacularism; the shifting aside and crowding out of the old wheel-horses who are passing away, and the substitution of inexperienced men and women. We say this is a danger. It is not imminent, and the Light of Truth would offer counsel looking to the making of such a show and neglect an impossibility.

Above all things there should be set forth at that meeting the ripest thought, the purest wisdom, and the most unselfish disinterestedness amongst the rank and file of Spiritualist speakers and mediums. There should be expended on that rostrum the cream of a symposium embracing the very highest and grandest in Spiritualism. No man, no woman should go there who is not thoroughly posted as to the crying needs of this era of our history. There should be gathered there the sages and prophets, and the people should receive their advice and counsel. There is now ready for the minds and hearts of the people, and the leaders in Spiritualism also, a work on Mediumship, which ought to be the leading theme of that meeting, and which at no time in the history of Spiritualism has been urged to the front with the force and significance which now characterizes it. The Light of Truth says to every Spiritualist contemplating taking a part in that jubilee, You can not afford to go there until you have read and pondered over this book. And you can not subserve the best interests of that meeting, nor lay out a course for the future of Spiritualism in this country, without a thorough understanding of what this bit of writing involves. Our Gladstone, the venerable Loveland, has given to the world in this essay the very essence of fifty years' experience, and his conclusions and what he sees of the future demands the most earnest and

careful consideration of every Spiritualist in the world. It is at once a thesis and a prophecy, and the managers of this jubilee, and not only them, but the managers of societies and all others having to do with the promulgation of Spiritualism in a public form, require this essay.

There comes a time when the word halt means more for the safety of an advancing army than the word forward. Spiritualists have reached a deadline, and the cry of outraged devotion and decency has sounded, Halt!

TO BE JUSTIFIED EVENTUALLY.

Spiritualism gives what the Christian world is hoping for, that is, some tangible evidence of a hereafter. But here the correspondential value of Spiritualism to the Christian ceases, for the status of the soul with reference to rewards and punishments is radically different in fact from the hypothetical speculations of dogma. And this constitutes the heresy of Spiritualism and as a consequence has been the means heretofore and is now in some quarters, of bringing down the bludgeons of ecclesiastical scorn upon it. However a remarkable change is going on and the rational view of life here and hereafter as set forth in and by the facts of Spiritualism, is obtaining a firm hold on the minds of intelligent Christians everywhere.

Many of them are imbued with Spiritualism and don't know it, and would be sorely vexed were they to be told of it. This is one of those idiosyncrasies of human nature for which there has yet been found no reason.

In Spiritualism the gropings of the mind find light and comparative certainty. Reason is the only avenue to the consummations of its hypotheses through demonstrable facts and experiments, hence it commends itself to the thoughtful mind. It takes issue with dogmatic assumptions and is justified in this procedure by the evidences of a case wholly made out against those assumptions. The Christian world must eventually come to these evidences. This is our position, and we can afford to wait for its vindication by the universal acclaim of civilization.

WHERE THE MOSS IS GREEN AND PLENTIFUL.

The common delight of people to be humbugged has been prominently manifested at Buffalo, N. Y., where a slick pair of "clairvoyants" swindled the gullibles out of \$25,000 in a month's time. "Professor Baldwin" and "Mrs. Worthington" were the names this precious brace of robbers went by. A peculiar feature of the case is the class of people who bit at the hooks of the sharpers, some of them being among the most "prominent" and "well known" of Buffalo's four hundred. It is a strange dementia. A fact, however, which stares Spiritualists in the face, is the effect which these malodorous affairs is likely to exert upon legislation sooner or later and the probability that the screws will be turned on genuine mediums. This Buffalo affair is deplorable, but if it will teach people to be careful how they trust themselves and their private matters to strangers who spread their claims in glittering advertisements, the lesson will not be lost. People must learn that devices such as these swindlers resorted to are in every instance snurious, and are designed only to hoodwink and rob the unwary. A good move would be to make the printing of such advertisements by newspapers a penal offense.

The Light of Truth three months on trial, twenty-five cents.

NOT A MERE CONVENIENCE.

The ever recurring problems of man's existence and destiny lie within the compass of his own solvent powers. Nothing is bestowed, nothing taken away. The gods reward effort without respect to the claimant. Be he a monarch robed in purple or a beggar in tatters and burdened with the execrations of his fellows, the decree of that sovereign court which judges life's career is ever the same to each and all. What do you know? Where are your talents and what is the measure of their increase? What is the registry on the barometers of thought by reason of your activity among men? Have you conversed with spirits and lived with the knowledge of immortality? Or have you said, let the dead bury their dead; there is naught beyond the limned vista garnished with the flowers and thorns of mortality? Never lightest matter which. If you have failed in your duty to yourself; if you have used your fellow man to advance your own interests; if you have been deaf to the entreaties of hunger and depravity and have winked at the colossal inhumanities of civilization, stand ye and read the record your own effort has outwrought, and which tells you in globules of remorseless fire, "Thou hast made the mistake of a life time. Go back and pick up the thread where you banished the covenant twixt sire and son for the mammon of unrighteousness, and begin anew. Verily, it hath been said by one of old: 'Except ye are born again ye can in no wise enter the kingdom of heaven.'"

This is the decree of that judgment which man can not escape, and it is the meaning of Spiritualism. Not a very convenient gospel for a good many of us, is it?

THEY STRIVE TO REACH THE LIGHT.

There's not an achievement that marks the splendor of this mighty century's evening that has not been a prophecy upon the lips of those who for fifty years have been voicing the principles of eternal spirit.

There's not a single sermon ringing from a pulpit today upon the Father-ture and the Brotherhood of Man that is not grounded in the principles of Spiritualism.

There's not a creed that ever bore the stamp of Jehovah's anointing grace and which now bears the contempt of mankind, that does not owe its burial to the crucial light of Spiritualism.

There's not a clergyman who defies institutional authority and preaches better than his creed but who is indebted to and receives his strength and power from the vast storehouse of spiritual inspiration and God's unerring truth.

People do not see these things. Neither do they see the source that feeds the sun. They do not see the source of the 10,000 volts which produce a flash of lightning. They do not see the force that attracts the magnetic needle. They do not know the mystery of the gulf stream nor why it should carry the warmth and gladness of the tropics to bathe the icy and barren shores of Greenland. Yet all of these and thousands of others obey the behests of that magnetic law and love and life and power which rule the sodden per cent sphere of mortality.

Should not the human heart respond to the light that lighteth the whole world? Should not there be rejoicing that out of uncertainty there should come certainty and that love should rule where for ages fear and tyranny had been triumphant?

Subscribe for the Light of Truth.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE FIFTIETH ANNIVERSARY IN COLUMBUS.

The coming celebration in this city under the auspices of the O. S. A. bids fair to eclipse all previous memorial exercises. An all-day meeting will be held on Sunday, April 3d, at the Board of Trade auditorium, one of the finest halls in Ohio. The speakers and mediums thus far engaged for the occasion comprise the following names: Mrs. H. S. Lake, Miss Margaret Gaulle, Theodore F. Price and Willard J. Hull. There will be a morning, afternoon and evening session. Excellent music, vocal and instrumental, will be a part of this celebration.

The First Spiritualist church will on that day combine its forces with the state association in a grand union meeting. Flowers, portraits and plants should grace the stage in the richest profusion, and the ladies are invited to contribute these.

The complete program will be published later.

THE CONTENTS OF IT.

The following is a table of the contents of Professor J. S. Loveland's Essay on Mediumship:

Introduction.

A Talk With the Reader.

Chap. 1—What is Mediumship?

" 2—The Nervous System the Base and Instrument of Mediumship.

" 3—The Mediumistic Status.

" 4—Preliminary Considerations and Queries.

" 5—How to Become a Medium.

" 6—How to Become a Medium

—(Continued).

" 7—Healing Mediumship.

" 8—The Subconscious Selfhood.

" 9—The Higher Mediumship.

" 10—An Appeal to Spiritualists.

CENSUS THANKS.

Census lists were received from the following friends the past week: Prof. Williams, Wm. Phillips, P. C. Mills, W. F. Specht, H. H. Hunt, Frank Thomas, W. T. Stone, J. W. Ring, G. W. Soules, Mary D. Andrews, Mrs. N. P. Raleigh, G. W. F. Church, A. T. Hinshaw, W. A. Marlin, Dr. W. A. Swimley, Mrs. A. B. Severance and W. E. Granger.

The trouble with the Christian Science theory that disease does not exist is the fact that every sane person knows that disease does exist, and that it kills human beings right along. As well doubt our own existence as to doubt that we suffer from physical ailments.

OUR SERMON.

A little honest skepticism is applicable in all cases—credulity never. The former is reason acting with caution—the latter with ignorance and conceit. On the other hand, faith is a good thing to have, but credulity is not. Faith is confidence in a higher authority or power—credulity is faith in a personality.

The man who goes to a medium with faith in a higher influence will obtain enough to convince him of Spiritualism or of the fraudulency of the medium. If the medium is honest the investigator's faith will aid the manifestations; if the medium is dishonest or a deceiver, this same faith will prove advantageous in the form of suspicion from the beyond to be on guard, or go away. Overcredulity or faith based on ignorance or conceit has no such effect. It leaves the investigator entirely at the mercy of the medium or trickster, and is often a punishment for some past selfishness; for selfishness destroys intuition and leaves nothing but a warped judgment behind, a condition of mind of which credulity—a form of imbecility—is the greater part.

But this is no apology for a spiritual medium to misuse his talents for unspiritual purposes. Few do, and such are duly ostracised by Spiritualists, unless they are of the same kind. But even these are ignored by the body-politic, and given no recognition in responsible affairs. We can not stop their belief—which, in fact, can only be done by robbing them of their knowledge; but we know they are not Spiritualists in the acceptable term, namely: One who is honest with himself as well as with his fellow-men, and practices moderation in all life's departments. In fewer words, is just and temperate.

This seems easy enough to be, but we do not define justice as that which only fits our case. Justice in Spiritualism is what other religions call universal love, and temperance is synonymous with "evercoming"—a forgetfulness of self in both instances—self-denial in all that it implies without running into fanaticism or deviating from the sphere of reason. And one who practices these principles will never be deceived, nor have any such designs; for he will be in the light where he can see through all deception, or feel the love that warns him against deceiving—either being worth all the riches of earth.

AGAINST CAPITAL PUNISHMENT.

The East Dubuque (Iowa) Register comes out boldly against capital punishment on circumstantial evidence—taking its thread from an editorial in the Light of Truth, and continues:

"Hanging, at best, is a relic of barbarism, and statistics prove that the infliction of the death penalty has failed wofully as a deterrent of murder. The Register will go further with the statement that capital punishment, to the extent that it brutalizes the public mind through the influence of the inhuman scenes attending the executions and narrated in detail in the papers, is responsible for many of the crimes it seeks to abolish or suppress. The common scene of the state strangling a citizen—an act which it has no more moral right to do than the individual—tends strongly to obliterate from the minds of a great many men and women all regard for the sacredness of human life. This fact finds expression in the frequency of lynchings and of murders in states where hanging is the penalty. The citizen takes a life, and the state retaliates by taking another life, of which neither is the source or giver. There may be a difference, but The Register can not discern it. What is more, we will venture the assertion

that the coarse and unevolved nature that wishes to retain as an agency in our social system the ghastly and spectral figure of the hangman's gallows, or who would look forward with a pleasurable hope of witnessing the dying agonies of a poor victim upon it, is by no means as far removed from crime or the possibility of the commission of murder as the refined and sensitive soul who opposes the infliction of the death penalty by the state, and whose soul would shudder at and recoil from the barbarous scene of men clothed with authority coolly and deliberately strangling to death an unfortunate fellow-being.

"But however much we may differ on this question, it is to be hoped at least that the day is not far distant when 'circumstantial evidence' and 'expert testimony' will be relegated to a place among the relics of barbarism and the inquisition."

DR. H. V. SWERINGEN.

H. V. Sweringen, A. M., M. D., whose portrait we present in this issue, was born in Navarre, Stark county, O., Oct. 5, 1844, and moved to Fort Wayne, Ind., in May, 1861, in which city he has since resided.

He is a graduate of the Jefferson Medical college of Philadelphia, and professor of materia medica and therapeutics in Fort Wayne College of Medicine.

He was raised in the Methodist church, in the ministry of which a strenuous effort was made to induce him to enter.

In 1891, through a mere accident, he became interested in the subject of Spiritualism. While physician to the Indiana State asylum for feeble-minded youth, he chanced to make a professional visit to the institution a few moments prior to the holding of a seance by a lady medium from Chicago, who was on a visit to the matron of the asylum, an old and intimate acquaintance, although not an openly avowed Spiritualist.

Dr. Sweringen accepted an invitation to stay for the seance, not, however, without looking around about him to ascertain whether or not any person heard his acceptance. While the doctor had long previously become convinced that much of the orthodoxy in which he was reared was supremely ridiculous, and as a result of such conviction had joined the ranks of agnostics and materialists, he was of the opinion that for nonsense nothing could be compared to Spiritualism.

The matron had secured the permission of the superintendent and of the president of the board of trustees (regular old blue stocking Presbyterians), to hold the seance, to attend which they very readily accepted an invitation. With the exception of four the entire circle of 15 to 20 persons were members of the Presbyterian church, and were all loud in their expressions of wonder and amazement at the phenomena they witnessed under the strictest test conditions, the medium sitting between the superintendent and the president of the board of trustees, the one holding her right and the other her left hand throughout the entire seance.

Becoming intensely interested, Dr. Sweringen pursued his investigations further, with a result that is now well known to Spiritualists throughout the country, inasmuch as he has been a frequent contributor to the Spiritualistic press.

It passes our comprehension how persons can be Spiritualists and not read a Spiritualist paper. Yet we know them, lots of them, right here in the capital city of Ohio.

ANOTHER REFORM.

Those who can only be retained as friends while pandering to their self-love or imagined superiority are not worth having, for such generally become burdens in the end. Human deification is not tolerated in this advanced age, and those who elicit ovations through the same power that they instruct are undermining themselves. Even some of our workers have fallen into this error, and will reap the consequences—a reaction for the reverse. When people are influenced by suggestions not in touch with their own way of reasoning, and thus forced to play the subject to a temporarily enthroned human deity, they will resent it later by an opposite tendency and withdraw their sympathies, feeling that they have done their duty in a way that should be accepted as a final token of affection. Loving friends, of course, may incline to honor another; but, as a rule, they despoil it by psychologizing others in to help them pay the fiddler. It therefore becomes a question with some whether to accept such honors or not. At least, some would first desire to know the force of the sacrifice—the heartache that may be involved, as is sure to be the case when the society whip is swung. It is thus well to consider this matter among other reforms now taken up by the friends.

EDITORIAL NOTES

Remail this paper to your friend and ask him to subscribe.

The day of regulating the fees of physicians by law is being hastened by the medics of Bridgeport, Conn.

Everyone who receives a sample copy of this paper is invited to subscribe. Try a three months' subscription for 25 cents.

We are still receiving mail directed to the former address of the Light of Truth in Cincinnati. The war of the rebellion closed in 1865.

Baron Hickey, author of "Enthanasia," has committed suicide in El Paso, Texas, thus foredooming his own death in his advocacy of suicide.

The Iowa legislature has killed a resolution to submit to popular vote an amendment to the constitution of Iowa extending the right of suffrage to women.

If you want to be in touch with the ripest thought of the day read the Light of Truth. And after you have read it send the paper to some one else to read.

There is an ever-present duty devolving upon Spiritualists, and that is to support their press. See to it that the papers devoted to your cause are supported.

Somebody writes to ask what we think of the way Rev. Long in his diatribes tackles Dr. Rexford on the infallibility of the Bible. Our answer is there is no necessary connection between a camel's hump and his powers of endurance.

We have an illuminated opinion of a reader who in writing upon his impressions of this paper maintains a discreet silence on the grand articles it contains and jabs at the editors because he sees something in a five line squib that displeases him.

Savannah has a compulsory vaccination law. Let it add a compulsory beer drinking law and give people their choice, for one is as good a preventive of smallpox as the other, with less chances of other diseases being generated by the noxious virus.

It is a fine distinction which determines by statute on what day of a maiden's life she may be ravished and

have no recourse at law. We note that the Kentucky house of representatives has advanced the "age of consent" from 12 to 14 years. This means that Kentucky girls are allowed two years more during which they may not part with their virtue with their own consent. Great civilization, this! Noble land of the free!

The New York legislature is endeavoring to pass a bill to prevent fraudulent advertising. This should be made to apply to shop-window as well as newspaper advertising. The aim of retailers nowadays is to get the people inside by deceiving promises outside, and trust to the persuasiveness (hypnotic effect) of the clerks for the rest. Susceptible people are thus made to buy what they don't want or something that is worthless.

Even the Indian has offered his services in the event of war with Spain. Perhaps he would be the best foe to send against a cruel race like the Spanish, though he has himself outgrown the barbarous practices of his forefathers. But the fact alone would have a moral effect on the Spaniard, and, fearing retribution of his own cruelty, he would lay down arms rather than meet a foe that might possibly be inspired to something suggested by himself.

The sea of humanity is like the waters of the great lakes that drain a continent and slowly bend each wandering drop to this one end, that some day, some hour, some moment, they shall all reach the precipice and leap into the swirl and foam of Niagara's awful vortex.

But above and along this sea of dementia beams the central sun of Spiritual realities which, like the angel guides who follow the barque of each wandering human life, awaits the coming awakening soul.

Rev. Artemus Jean Haynes, acting pastor of Plymouth Congregational church, Chicago, recently spoke of the four pillars of the Christian church, opening with some observations on the religio-historical novel, "Quo Vadis."

Dr. Haynes gave no suggestions on the propriety of this book being generally read, but classed it as a book of striking contrasts. He thought that one of its great virtues was in the fact that even against the shamelessness of Roman high life was constantly contrasted the purity and simplicity of Paul of Tarsus and the Christians. One phase of life shown, he declared, was a society "cast down to hell; the other side was a society exalted to heaven." The speaker's text was Acts ii, 42: "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers."

THE MESSAGE OF A ROSE.

"As I sat waiting this morning, with a pretense of reading, there was suddenly thrown upon the open page of my book by an invisible hand a beautiful full-blown rose, surrounded by its own green leaves."—From a letter of the late B. G. S.

He sits before the gates of the unseen,
Through which a silent presence comes
and goes
With gracious errands that no mortal
knows,
And on the open page, which as a screen
He holds, in dreamy musing mood, between
Himself and thought, a hand celestial
throws
Sudden and soft, a flaming fragrant rose
Chalice, like holy wine, in leaves of green.
Hear what the vision of the rose shall say:
He who hath gotten in the fields of truth,
He who hath walked with Love in Life's
dull way,
Lo! in his soul will bud and bloom for aye,
Fadeless and beautiful, the flower of
Youth,
Fresh with the dews of an eternal May.
A. L. M. in New Church Messenger.

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

There are thousands of people in this country who will learn with pleasure that a new edition of that most wonderfully accurate book on Palmistry, entitled Cheiro's "The Language of the Hand," has been recently issued, and is now to be had of booksellers generally. To those who have made a deep study of the subject, it is apparent that the author of this work, the great Cheiro, has reached a perfection of knowledge that has not been attained by any other living Palmist. While this book is not so large as some others, it has boiled down the essentials of the art to so perfect a degree that those who use it as their guide are saved from following a great many ideas that they afterward discard, and in addition to learning the true science of Palmistry, this book gives them the theories on which the study is based, and is thus indispensable to the library of anyone who seeks a mastery of the art. It also contains a large plate of the hand of W. E. Gladstone, England's "Grand Old Man." This plate is made from an impression taken by Cheiro himself, the only impression ever taken of Mr. Gladstone's hand. Since this valuable book is now obtainable, I am using it with my pupils, and find it gives them the finishing touches in a way I have not been able to accomplish without its help. I am glad to welcome the new edition to its place in the present literature of Palmistry. Cheiro, who is now making a tour of the central states, is meeting with great success professionally, and I hope no reader of this department will fail to avail himself of the privilege of meeting him if ever the opportunity offers. I am sure if you tell him you are a reader of this department he will take more than usual interest in you.

Jacob K.—Your casts are very good and well taken. They show you to have a very strong underpinning of good common sense, and a practical way of looking at matters that will ensure you success in this world. For one so matter-of-fact it strikes me at first sight that you have strong talent for music and art. In this direction you could become celebrated, and you also have the faculty of making this talent produce money for you. You were undoubtedly strongly led in your earlier years in two directions, and you had quite a struggle to tell which way to go. Your strong artistic loves pulled you that way and your money-making disposition pulled you toward business. You loved the first path best, but chose the latter. You have made money and gotten along well, so it can not be said you made a mistake. You have a warm heart, good head, love all things which are mysterious, and also all things which are beautiful. You have good health before you and a reasonably long life.

M. J. B.—Your trouble in life will be that you look upon things too much from the sentimental side. Your heart becomes too much enlisted, and if you were not possessed of the good practical head line you would be led into constant foolish situations resulting from too much heart. You have strong loves for artistic and beautiful things and if you had the means could get a

good deal out of these talents. Money matters have stood in the way of development, however, and though I think the worst period in this regard is past, and you will not find so much trouble in the future in financial matters. You need never expect to be rich, but you will be more comfortably off in the future.

Alice, Bolivar, N. Y.—In your hand the line nearest the thumb is the life line. You have a line between this and the fate line that you must read partly as pertaining to the life and partly to the fate line. The two triangles on your fate line at the beginning show that your financial prospects were under a cloud in your infancy. The line from them to the Mt. of Moon shows that the qualities pertaining to this mount will have much to do with your future. I do not see any double line on your heart line in left hand. You have two from the head line but not the heart. There are two travel lines on Mount of Moon in left hand and these travels will be by water. Your Saturn line shows there are marked changes in your life from relatives, but not plain enough to get the reading you ask about. Your strongest talent is as a speaker. If developed it would be marked in its results.

Annie Lee.—The line you ask about from fate line down to Mount of Moon is part of a story your hand tells. Read by itself it is nothing, with its other sign it shows that your ideas are naturally of the common sense kind, and that your judgment of things is good and to be relied upon, but that at the present time your ideas are being diverted from their natural channels, and that the more you allow this to go on the more imaginary and visionary you are becoming. The short heart line in the left hand and long head line show that you are naturally ruled by head rather than heart. The long heart line in the right hand and the shortening head line show that you are coming to be ruled by sentiment, to the exclusion of your own judgment. As this state of affairs is increasing your line you ask about is growing longer. The line starting at the thumb and running up to Mount of Jupiter shows you to be ambitious, and if you handle yourself with care you can realize your ambitions. The crosses in the quadrangle show trials at that age. The long diagonal line crossing the Mount of Jupiter is the Ring of Solomon, which gives ability in psychic research. Tapering fingers like yours give love of the artistic, also impulsiveness. Squares are squares, no matter how they are made. Often the lines from which they spring will give you the clue to the danger from which they will protect. A forked head line gives a double way of looking at things. Often it means double dealing and often literary ability. I judge its force by the rest of the hand.

B. R. R., Chippewa Falls.—The three pairs of hands you send are all from people of a good deal of character, two men and one woman. It would take all the space of the department to do anything like justice to them. I can therefore only hastily run over some leading features. B. R. R. is a reasoner and of a philosophic turn of mind. He

can be made to believe a thing if it is proved to him, but investigates himself fully before accepting any proposition. He is a splendid business man, and in that field will gain his greatest success. He is original, not an imitator, and does not follow any one blindly. He takes life as it comes, does the best he can, and does not worry much about the future. He has a warm heart, loves his friends, has self-control, naturally was religiously inclined, but has become a good deal of a doubter as he has grown older, and it would be quite possible for him to become an agnostic. L. M. has an artistic turn to his nature. He does not stop to reason out things, but makes up his mind quick and either accepts or rejects on the spur of the moment. In fact, analytical reasoning is extremely distasteful to him. He is intelligent, has a good mind, leaning to a full enjoyment of the powers of imagination; he will have much pleasure from the investigation of all occult sciences. He has made a most happy marriage, and the wife has brought him advancement in every way. In fact his success largely is assured from this source of strength. His affections are strong and lean to the sensual side to a marked degree. He is too refined in his nature to be an animal in this regard, but he is endowed with a full measure of love of all sensual pleasures, but it must be in an elevated way, and with beautiful surroundings. He is an excellent talker, and life holds for him many successes and pleasures. F. L. M. is a very ambitious woman, full of nervous energy, life and action. She is both imaginative and practical and can see life from these two points of view. She can be entertaining or serious, as the mood strikes her, and in either direction she can be valuable and entertaining. Her life has been full of events and she is filled with a multitude of varying emotions. She has a full measure of the sensual in her, and the hearts she has broken among her various lovers have been many. She has a strong fatality in her life at about 40, but I have given all the time I can to these three hands and must pass on. I have many hands which I will reach as soon as possible, and ask the indulgence of my readers, assuring them that they will be attended to in turn.

CHEIRO, JR.



PEARL LUCAS.

Miss Lucas is a clairvoyant of Lafayette, Ind. Mrs. Ruddick writes of her: "She is a dear sweet girl who has given up all for Spiritualism. Her whole soul is devoted to the cause she loves so well. She is respected by all who know her. Among other things, she predicted the railroad accident at the Monon depot."

WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price, \$1.

HAS SPIRITUALISM GOT INTO THE CHURCH?

How carefully the ministers tread, how cautiously they feel their way. Certainly these broad-minded clergymen realize that in this conflict of opinions discretion is the better part of valor, for it keeps them safely salaried. In the remarks of Rev. Savage I felt strangely touched by the following: "Already we are beginning to teach 'you have a body' rather than 'you have a soul.'" Does he realize that proclaimed soul-saving is an unsolved problem to them? Or does he faintly see something of the true process of soul unfoldment and ascension? He gives not even a hint, nor how bodies should be cared for to become fit dwelling places, serving as machinery for soul and spirit. We know that man is a product of nature, so far as his body or mechanism is concerned, and we also know that the immortal soul is the divine inheritance from the Over-Soul, and that the life, light, intelligence and all the divine principles in man are a portion of the Spirit collectively spoken of as God. Hence this soul and spirit forming the immortal entity have thus inherited immortal life and are entitled to a mechanism through which to operate in accordance to their need in the finite and infinite realms of space. But, we see when in the superior state that Nature is impartial in her modes of action; that suitable forms are provided for soul and spirit on every plane of life, and also that this is true from the simplest beginnings of organized life up to man. Man being the finale of possible organisms in the finite realm, is divinely provided as above stated, and is made master over all beneath him in the scale of life and force. But we also observe that he is master only so far as the God within him joins in reciprocal activity with the God above him, for the weal of his kind, and for the improvement of the things beneath him.

We are next reminded that all substances taken from Mother Earth for any of the forms, man's included, are but a loan for a fixed season and must be returned with interest, or the squanderer is called upon to pay a fine. Here, then, it comes in that these bodies should be properly cared for, so the best possible results for soul and spirit may be attained and a return of legal dividends to Mother Earth be made in keeping with natural law. At this point much crowds upon us as to the proper care of our bodies, but as people have their own ideas about it we must pass on and touch briefly upon other thoughts expressed by Mr. Savage concerning animals, whether they are immortal or not. It is not so shown to us, while observing the wonderful creative and progressive processes, but it is like this: Animals are but single in nature while man is a dual being. Animals therefore have earth souls only, while there may be, and in many instances is, a prolongation of their lives, as per service of system, their magneto-electric forces are necessary to deficient human beings removed from earth to the next station, until an equilibrium of force current is attained. That does not mean that animals are immortal, in the sense that man is. The spirit of the earth is in them and develops an earth soul and body of its kind, all being but a part of the great system, incorporating crude substance to refine it through these natural processes of change and evolution.

Animals beheld in the spirit world are, as a rule, indigenous to the planes where they exist.

MRS. M. KLEIN.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. XI.

Last week's article left us in the midst of the discussion of the mediumship of Samuel, the prophet. The spirit, called the Lord, had pointed Saul out as the man whom Samuel was to anoint as king of Israel. When Saul met Samuel he did not know him; so he went to the prophet and said, "Tell me, I pray thee, where the seer's house is." In verses 19, 20, Samuel says: "I am the seer; go up before me unto the high place, for ye shall eat with me today, and tomorrow. I will let thee go and will tell thee what is in thine heart. And, as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is the desire of Israel. Is it not on thee, and on all thy father's house?"

Saul accepted the invitation to dine with the medium; after dinner Samuel communed with Saul; the result of all this was as they were about to part Samuel said to Saul: "Bid the servant pass on before us (and he passed on), stand thou still and I will show thee the word of God." Verse 27. As the word of God always refers to mediumship, he meant, I will give you some illustrations of mediumistic power.

The servant does pass on, and Samuel proceeds to give Saul tests.

1. He tells him that on his journey when he comes to Rachel's sepulchre, he will meet two men who will tell him the lost asses are found, and that now his father was sorrowing for him.

2. He says, you will proceed on your journey to the plain Tabor, when you will meet three men, one carrying three kids, another carrying three loaves of bread, and another carrying a bottle of wine. He tells him these three men will salute him, and give him two of the loaves of bread.

3. As he pursues his journey still farther he will come to a company, or school of prophets with musical instruments, and they will prophesy.

4. When all this happens the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and be turned into another man. That is, for the time being he will lose his identity by being entranced, and thus being turned into another man.

Need I add that the Bible, after relating all this, says: "All these signs came to pass that day." These tests prove Samuel to have been a medium, and that the "word of God" here signifies mediumship.

At the time Samuel shows Saul the word of God, he adds that in seven days he will meet Saul and anoint him to be king over Israel. In I Sam. 10, whole chapter, all this occurred.

The only remaining case of Samuel to which I will refer is the case in his return to Saul after death, as a spirit. Before referring to that case I will introduce

SAUL AS A MEDIUM.

I have already referred to I Sam. 10:5, 6, where a prophecy was made that the spirit of the Lord should come upon him and he should prophesy with other prophets, and be turned into another man. In I Sam. 10:11, 12, this prophecy was literally fulfilled, inasmuch that "it became a proverb

in Israel," is Saul also among the prophets?"

Saul's mediumship changed; and obsession took hold of him. I Sam. 16:14 says: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." This evil spirit they sought to exorcise with music. Verses 15 and 16 state the matter as follows:

"And Saul's servants said unto him, behold, now an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on the harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand and thou shalt be well."

David was the man selected. Verse 23 says: "And it came to pass, when the evil spirit from the Lord was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."

I do not see how anyone can read this without coming to the conclusion that this was a genuine case of obsession—obsession from some influence sent to Yahweh. This evil spirit enabled Saul to prophesy, the same as he did when a good spirit turned him into another person. Chapter 18:10-12 reads as follows: "And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times; and there was a javelin in Saul's hand. And Saul cast the javelin; for he said I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David because the Lord was with him and was departed from Saul."

It was not Saul, but the evil spirit who obsessed Saul who sought to kill David. Chapter 19:9 speaks to the same effect. "And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with his javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled and escaped that night."

Saul spent the remainder of his days in an effort to take David's life, but David was also a medium, as will be proven in its proper place, and the influence around him always circumvented Saul's plans. The case is stated in Sam. 19:20-24. I will not quote it.

"THE WITCH OF ENDOR."

Ministers are ever talking about the case of Saul and the witch of Endor. The Bible nowhere calls this lady a witch, but what difference does that make to those who are determined to evade the force of the argument which common sense never fails to draw from this circumstance. So determined are they to have this lady a witch, that the publishers, or rather the editors of some editions of the Bible have placed in the heading of I Sam. 28, "Saul seeketh a witch." Another says, for the headings are not all alike, "Saul having destroyed the witches, and now, in his fear forsaken of God, seeketh a witch. The witch raiseth up Samuel."

This is only one of many illustra-

tions which liberties a cunning and treacherous clergy have taken with the Bible. There is nothing in the Bible to justify such a statement; but knowing that the multitude at best seldom read more than the headings of the chapters in the Bible, they have everywhere made them to conform to the opinions they wished to force on the people. Rev. Dr. Talmadge, in his oft repeated sermon against Spiritualism, says she was a witch; then he calls her "an old hag." Then he declares every medium like her. Thus he tries, with a falsehood for his foundation, too, at one fell blow destroy the character, or rather the reputation of every medium in the land. I am glad to represent a religion, or rather a philosophy which needs no such misrepresentation.

Elder Covert, in his debate with the writer of this said, in his own peculiar classic, "There is no evidence that Samuel came back, except the testimony of that lying old witch." The fact is the woman never said Samuel came back. It was Saul, "an Hebrew of the Hebrews," who perceived that it was Samuel, and it was the Bible, which said three times, without note or comment, "Samuel said unto Saul," and, as many times, "Saul said unto Samuel," and who finally said, "And Saul was sore afraid because of the words of Samuel."

MOSES HULL.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common Soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20-grain lozenges, very pleasant to taste, and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.—Adv.

THE REASON WHY—Or Spiritual Experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

How to Find Out What Makes us Sick.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand for twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes the unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, hospitals and homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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J. C. F. GRUMBINE.

THE ESTEY FAMILY—By Sarah E. Harvey. Price, \$1.25.

CORRESPONDENCE

NEWS ITEMS.

Harlow Davis is going to Klondike. Quester Vitae has returned to England.

Chicago has 20 Spiritualist meetings active at present.

South Bend, Ind., will have Mrs. Eva P. Hopkins for March.

Fred B. Niles is a new clairvoyant test medium in Boston.

Mrs. E. D. Concannon is holding public circles in Boston.

Dr. Ewell of Denver is in New England on business matters.

The Spiritualist Training School of Mantua, O., opens June 7th.

W. J. Colville is holding Sunday lectures in Warner hall, Philadelphia.

Mrs. J. W. Kenyon serves the friends at Fitchburg, Mass., tomorrow.

Mrs. Ford has been elected president of the Cheerful Workers of South Deerfield, Mass.

George A. Delaree is speaking for the F. S. S. of Brooklyn, N. Y., at 869 Bedford avenue.

H. D. Simons and Mrs. E. F. Russell of Cambridgeport, Mass., were married on the 2d ult.

Try a three months' subscription to the Light of Truth and see how you like it. Only 25 cents.

Mrs. Cynthia H. Clark of Boston recently spoke acceptably to a Portsmouth (N. H.) audience.

Dr. and Mrs. Lawrence are comfortably quartered at 87 North Washington street, Springfield, O.

G. Philip of Pittsburg, Pa., has announced himself ready for the lecture field. He resides at 112 Sixth street.

Plymouth, Mass., recently had Mrs. S. M. Thomas in reading, with F. E. Thomas assisting in musical exercises.

Philadelphia has been enjoying the ministrations of Prof. W. Lockwood and Miss Maggie Gaule the past week.

Mrs. J. B. Parsons of Texas, Mich., passed away on Feb. 17th—aged 61. Hon. L. V. Moulton officiated at the funeral.

Seattle, Wash., has spiritual meetings at Masonic temple, Pettis hall and Foresters' hall. Much interest is manifested.

Mrs. S. E. DeLong, one of Columbus' honored trance mediums and psychometers, is now permanently located at 973 Hunter street.

A promising physical, as well as mental, medium at Springfield, O., is Mrs. Mary Bringman—vouched for by responsible parties.

A Spiritualist society is being organized in Binghamton, N. Y. Meetings are held on Sunday evenings at Malta hall, 163 Washington street.

J. F. McDewitt of Huntsville, Ala., has passed to the beyond. He was an old and honored citizen and a consistent Spiritualist. He was 74.

Mrs. Tillie U. Reynolds engaged the attention of the people of Newburyport, Mass., on the 27th and 28th ult., by her inspirational discourses.

F. Cordon White, the test medium, is engaged for Milwaukee, Wis., during March and April. He may be addressed there at 558 Milwaukee street.

Carrie Fuller Weatherford lectured and gave tests in the Universalist church at Belvidere, Ills., by special invitation of the pastor on Sunday evening, Feb. 20.

Dr. W. D. Noyes and wife are located for two months at Hotel Benton, Benton Harbor, Mich., where they will heal the sick, and conduct Spiritualist meetings Sunday evenings.

Atlanta is still enjoying the services of two societies—that of the Church of the S. U., and that of Spiritual Science—Mrs. Mary Gebauer and Mrs. Loe Prior being the lightbearers.

One of our "boy" mediums is said to be in hot water, having unceremoniously departed from his friends without permitting them to shed a tear in this behalf. Ta, ta!

Connorsville, Ind., has been blessed with a new society. The officers are J. H. Geyer, president; Elmer Warfel, vice; Miss Cuna Roberts, secretary; and Mrs. K. Meyerle, treasurer.

San Jose, Cal., has two young men orators—E. W. Marshall of Portland, Oregon, though coming east soon, and C. J. Anderson, but seventeen years old, and already a fine speaker.

Dr. Cooke is holding Spiritual lectures in southern cities. Testimonials from American Spiritualist societies are in order—"signed, sealed and delivered." Adjectives not accepted as references.

Mrs. J. W. Kratz of Evansville, Ind., closed a very successful engagement with the Chattanooga Spiritualists on Sunday, Feb. 27th. She will be succeeded by Mrs. Loe F. Prior during March.—A.

Mrs. E. Cutler has been holding parlor meetings in Scranton, Pa. She serves Philadelphia during March, and goes to Parkland campgrounds in April. Address 1025 Spring Garden st., Philadelphia, for engagements.

Mrs. Steelman Mitchell, returning home from a three days' business trip, was suddenly prostrated with acute attack of la grippe, affecting the heart. She asks the best wishes of her friends but is too seriously ill to see any one.—C. M.

Jacob H. Lunz of Kenton, O., writes: "I am well pleased with your Album, and it ought to be in the home of every Spiritualist. It is worth its weight in gold." But there are not enough to go around. The end of the lot is already in sight.

Mrs. P. A. English of Lowell, Mich., writes that she is not like W. J. Cushing, looking for a second coming of Christ, but believes he is already here, and which she has believed ever since she read the works of Andrew Jackson Davis, the Poughkeepsie seer.

Jerome H. Fort spoke before the F. D. C. of Brooklyn on a recent occasion to an appreciative audience. He is a young speaker and may be "called" as a regular in time. If true to himself and his inspirations he will be, and placed accordingly. Law governs this ism.

Report of D. N. Sackett, 54 Andrew st., city, received, but he does not state what city—thus its absence in these columns. Much effort is wasted by correspondents forgetting to locate themselves. Being a subscriber is no aid to us. There are too many to remember.

Anna E. Thomas of Newport, Ky., has been engaged as platform test medium to take part in the Semi-Centennial Celebration of Modern Spiritualism at Rochester, N. Y., March 28 to April 3. She is also engaged to assist at the International Celebration, the "Golden Jubilee," at the same place, June 1 to 8.

Wallace Kerwin, the Australian, has shaken the soot of Allegheny off his mackintosh, and the police are mourning his absence. When his presence was first announced, it reminded the correspondent what had become of Jules Wallace, another Australian. But this does not imply that they are Siamese twins.

The Morning Record of Meriden, Conn., says of Mrs. Ida Whitlock's recent work there: "The speaker in a

kindly and charitable manner compared the truth of Spiritualism of today to the Spiritualism of the Bible. Throughout her entire lecture there was no antagonism, but a kindly spirit was manifested."

Dr. McElroy of Pennsylvania in renewing his subscription writes: "The salutary importance of discarding all frauds that have fastened themselves upon Spiritualism, and which for lack of organization we were powerless to hinder, should be constantly kept before the public through our press. This will remove more odium from us than all else."

The Detroit branch of Ladies Auxiliary to Island Lake Camp Association held its first official meeting Thursday, Feb. 17, at the residence of Mrs. J. C. Goss, 158 Twenty-first street, with a membership roll of forty. The ladies intend to hold a bazaar during the camp season of '98 at Island Lake, Mich. Greetings to our sister branches at Bay City and Flint.

Miss Maytum, the slate writing medium, whose photo we printed last year, has since then become Mrs. Neimeister. Later Mrs. Neimeister eloped with W. F. Nye, which created much newspaper comment. Neimeister is said to be a respectable gentleman, who deserves sympathy. This ends the career of Miss Maytum and W. F. Nye with Spiritualism.

The Spiritual Temple of Fort Worth, Texas, filed its charter with the secretary of state. Capital stock, \$10,000. Incorporators: S. S. Perry, J. O. Rexroad, Gus Clark, John L. Jackman and A. A. Kunkle. This corporation is formed for "the support of public worship in inculcating and disseminating the truths, the philosophy, the science and the religion of Spiritualism."

Memphis, Tenn., has reorganized. About 40 friends assembled at Elks' hall and listened to a lecture from the Rev. Dr. Rosenheim. This gentleman, among other things, said that great benefits were to be derived from Spiritualism, adding that the Christian became more imbued with eternal love and reverence and more closely in touch with his deity by believing in the principles of the Spiritualistic faith.

A "Prof." Baldwin with a female assistant—advertising themselves as "clairvoyants" with adjectives preceding the term—played havoc with some of the Buffalo people's pocketbooks. But why will people shun the Spiritualists and go sneaking around to these cormorants after dark? Nicodemuses will meet with reverses as long as they are ashamed of the light or run after mediums with "Prof." before their names.

At the Watertown (N. Y.) mass convention the following resolutions were offered: "Resolved, That the trustees of the N. Y. S. A. of S. extend their thanks to the First Progressive Spiritual society of Watertown for the hospitalities extended; and that we express our thanks to the speakers and mediums who have contributed to the success of the session. We also extend our thanks to the daily press for the extended reports and kindly expressions given to our work, as well as to the Spiritual press. Furthermore we extend our thanks to those who favored us with their inspiring music at the sessions of the meeting."

The N. S. A. convention at Chicago proved a grand success, to judge by reports. Among the talent represented were Capt. W. P. Black, Rev. John Ruskin, Hon. L. V. Moulton, Dr. H. V. Sweringen, Moses Hull, Carrie Fuller Weatherford, Lyman C. Howe, Francis B. Woodbury, Vere V. Hunt, H. C. Andrews, Martha E. Root, with Maggie Gaule and Cordon White as test me-

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SUCCEED WHERE OTHERS FAIL.

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Dear Doctors:—I am happy to inform you that I will not need any more medicines. The five months' treatment has proven efficient in a wonderful cure. I am proud that I met with such good results from your treatment.

With kindest regards and best wishes for your success in the relief of suffering humanity, I am, Yours sincerely, J. M. HONEY, Oddville, Ky. Feb. 2, 1898.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
My Dear Doctors:—I do not need any more medicine as I am entirely cured. I thank you for your honest, liberal dealings with me; also for the five months' treatment that has brought me out of this serious bronchial catarrh, which I had for more than thirty years. Resp. F. M. SPEAR, Waco, Tex. Feb. 2, 1898.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—My second months' treatment is just about up and I will not need any more. The two months' treatment which I have taken has done me a wonderful sight of good and I am highly recommend your treatment to anyone needing medical or psychic assistance. Yours truly, H. G. HOGENDORFER, Villa Ridge, Ill. Feb. 2, 1898.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Sirs:—I applied to you for a diagnosis of my own ailments. I know I did not give you a very fair symptom and yet you diagnosed my case even better than I had done on myself. I did not tell you then that I was a physician and I felt that my identity was unknown to you. I took your treatment with benefit and felt that your suggestions and influences helped me very much. Respectfully, J. J. FLY, M.D., Pullers Mill, Ill. Feb. 10, 1898.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
My Dear Doctors:—I am so grateful to you that I am improving so much since my last writing. I feel very much better and stronger in every way. The psychic treatment has done wonders for me and words fail to express that gratitude which I feel in my heart for you. Your patient, Mrs. H. WILSON, Parsons, Kan. Feb. 12, 1898.

ABSOLUTELY CORRECT DIAGNOSES

DRs. Peebles & Burroughs have a great advantage over other specialists in being able to at all times correctly diagnose all cases referred to them. They have given proof of this statement times without number, but in further substantiation of the correctness of their diagnoses we join the following extracts from recent letters:

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I received the diagnosis of my case and it is perfect in every respect. Feb. 2, 1898. Mrs. E. NOBLE, New Orleans, La.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I wrote you for a diagnosis of my case. I received the answer to my letter and every word you said was correct. Thanking you for your kindness I am, respectfully yours, Feb. 8, 1898. Mrs. A. SERIG, Benwood, W. Va.

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NEWS ITEMS (Continued).

dams, and Mrs. C. L. V. Richmond presiding. Handell hall was crowded at every session, and much interest was manifested. Cuba was cheered, had mediums denounced and enemies criticised. Moses Hull, referring to Rev. Talmage said: "He is a splendid preacher, both the old man and the young man. The only trouble with them is that they seldom speak the truth." "The Talmages, father and son," said Francis B. Woodbury, "take particular pride in pitching into Spiritualism. We pity them both. Why do they not remember that commandment, 'Thou shalt not bear false witness against thy neighbor?'"

Of the Southern Casadaga camp-meeting at Lake Helen, Fla., H. A. Budington writes: "The fourth session is progressing finely. Mrs. Sheets, Mr. Grumbine and Mrs. Twing have filled the past week with eloquent and practical addresses. Mrs. Maggie Waite has astonished everybody with her platform tests. Mr. Tatum in his trumpet seances has won the admiration and confidence of the people, and Fred Evans has astounded his sitters with independent slate writing. He gives perfect test conditions—gets half a dozen slates filled with communications at many of the sittings. The management has been lavish in providing a great display of first class talent. I have never attended a camp-meeting where better opportunities were afforded for investigation. The Friday evening seances are well patronized. People from DeLand and other places are drawn to the camp by the marvels of the phenomena and the sound morals and philosophy taught. Several people who are here for the first time are talking of building cottages for next season. The camp-meeting remains in session till March 20."

OBITUARY.

Passed to spirit life on Feb. 21st, Hon. John W. James, in his 62d year. Mr. James died in Chattanooga, Tenn., after an illness of only two days, from acute pneumonia. He was the oldest Spiritualist in this section, and has done much for the cause, which he at all times upheld, not only privately but publicly. It was only a short time ago that he delivered an address under the auspices of the First Society of Spiritualists of Chattanooga. Mr. James was born in East Tennessee. After the war he was one of the main factors in building up the city of his adoption, and was its mayor for a term of two years.

WHAT—ALL THAT!

Mrs. Anna E. Thomas writes: "I consider the Light of Truth the standard bearer of Modern Spiritualism! It takes rank with the American flag, and Spiritualists should rally to its support with that enthusiasm which would at once insure its success, and advance the cause which it represents, and as our golden jubilee (which will be celebrated at Rochester, N. Y., June 1-3) approaches, may we be able to state that as the stars and stripes wave over every hamlet, city and town in this "home of the brave and land of the free," so shall the pure white banner of Spiritualism "The Light of Truth," be unfurled in every quarter of the globe and shed its glow over the globe and shed its glorious truths upon a hungering world! Long live the Light of Truth!"

THE OTHER WORLD AND THIS — A Compendium of Spiritual Laws; cloth, gold and white binding. Price, \$1.50.
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FIRST SPIRITUAL TRAINING SCHOOL.

The curriculum of the Spiritual College is now made up, and it stands as follows:

The officers are: Moses Hull, D. D., Dean; F. Schermerhorn, M. D., Vice President; M. E. Hull, Secretary; M. H. Danforth, Treasurer; A. J. Weaver, A. B., Chairman.

This school opens June 7 and continues until July 21, 1898. The chairs will be filled as follows:

Moses Hull, Professor of Biblical Lore; also, Exegesis and Higher Criticism; also, Comparative Religion and Parliamentary Law; also, Doctrine of Future Life. In all, six lessons a week.

Alfarata Jahnka, Professor of Oratory and Physical Culture. Six lessons a week.

Andrew J. Weaver, A. B., Professor of Rhetoric, Logic and English Literature. Six lessons a week.

D. M. King, Professor of Psychic Science. Two lectures a week.

M. E. Hull, Professor of Juvenile Culture.

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ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—When accidentally coming in contact with a hot stove, don't we remove the part effected by effort of the will?—N. G. Rison.

Answer.—Undoubtedly, for consciousness and will act in concert with each other, though the latter may be controlled by the former, if conditions permit, and consciousness or reason has time to work up its influence to the needed pitch. The higher the consciousness or positive action of the senses the stronger the vital or spiritual current that courses through the body, and by practice, though in conjunction with temperance or physical denials, the vibration can be made to offset pain, or even the effects of fire, as proven by our fire mediums. But in the medium it is the spirit control who infuses this vital current, though it is not without the province of such a medium developing the power independently under proper discipline. Now the will cannot control the consciousness. It is a secondary power, though it can be made to act in concert with the consciousness and thus strengthened by practice. But it never rules. When the people say the will is weak, they really mean the reason—the will of the intelligent or spiritual part of man. Will power is to intelligence, what the negative is to the positive in electricity. It is the animal or material force in life, and is an outcome of emotion, while the former is an outcome of the senses. That is, individualized consciousness. The universal is spirit, and passes through matter as sensation and emotion, and evolves its similitude in miniature—man. What the original is no finite being can know. We can only judge of its nature by the effects in man. What we know as will is probably force or law in nature. What we know as consciousness or reason—omniscience. What we know as love, is likely a third principle—probably the highest of the three, for, it is said, that God is love or love is God. But to understand nature, man must study self, he being a microcosm of the whole.

Questions.—Are animals immortal, and can they be seen to emerge from the shell at death? Can a spirit see earth-life as before its transition? It is said that every material world has a spiritual counterpart. Does all space then constitute the spirit world? And how are the worlds divided?—A. Hogue.

Answers.—Animals are immortal to the extent that they live after death or are individualized; but all do not retain their individuality, and are thus lost again in other life conditions—mingling with the elements that make up the human entity. The animal passions or desires in man prove this, and his individuality depends on his overcoming these passions or desires. If he does not succeed he becomes a prey to circumstances, often being counted among the "lost souls," which some think have gone to make up the individuality of other or higher entities.—A spirit can not see earth-life as in the past, except through a medium, or has sufficiently developed in purity or power to overcome the barrier between spirit and matter, as a student of self can finally prove to himself the exist-

ence of spirit through his own organism.—Every material world that once had organic life on it has a spiritual counterpart; and as space has ever existed, material worlds and systems have existed in many parts that now seem bare to the physical eye, but which contain spiritual worlds, whose material counterparts have disintegrated and returned to star dust. But, however thickly settled, the same law that governed material bodies will keep them from encroaching upon each other, to within certain distances, with magnetic ways leading to one another, and never filling up, as space is infinite—endless. So don't worry that there will ever be a scarcity of room in the hereafter.

Question.—While a thousand miles away from home last fall I was taken with pneumonia. My daughter, who was with me, wrote the facts to my home. A girl in our family, later on, going to my room saw me standing over the stove pouring water in a kettle, which I was in the habit of doing to keep the atmosphere moist. What did she see?—A. J. L.

Answer.—Either the girl was wrought upon in imagination that she saw it reflected the moment she entered your aura, or you were momentarily thinking of home or in thought going through your old process, and she saw your astral or spirit. The latter also can occur in dreams, when a clairvoyant sees the same—also called a man's "double." Some people have the faculty of projecting their double by simply thinking of a place, and sensitives or mediums often mistake them for spirits, and thus report people "dead" when they are not.

Will Arent.—You have a phase of mediumship which is a combination of clairvoyance and statuvolism. The first is to see spiritual things; the second to be lifted in the spirit as St. Paul was. Some have the latter, but only feel or sense their surroundings, though it resolves itself into a sort of mental clairvoyance or brain impression that is clear enough to be seen objectively—as seeing it in the mind's eye. Whether it will ever become of practical use must be learned by experience. Meet with a few intimate friends or home folks and try to give tests, by telling what you see behind closed doors, etc.

J. K.—We cannot interpret your dreams from this standpoint. Watch your impressions while thinking of them. It will resolve itself.

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Blessed is he who is not moved by newspaper flattery, for he will neither be affected by an adverse opinion of himself.

Blessed be they who have enough, for they shall not be discontent.

Blessed be he who can not be hypnotized by a lying adv., for he will not be made to purchase something he doesn't want.

Blessed be unto him who is honest and temperate, for he will never deceive or be deceived.

Blessed be they who are touched with sympathy, for they shall feel the love of angels.

Blessed be all who have the love element in them awakened, for they shall walk in the light and find the road to heaven.



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HOW TO FIND OUT.

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If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice, and may lead to much good. Begin at once, and we will publish the results.

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Address Census Editor, Light of Truth, Columbus, O.

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N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

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MISCELLANEOUS.

THE SHALEM COLONY.

One of the Strangest Sights to be Seen
In Southern New Mexico.

One of the strangest sights to be seen in southern New Mexico is the Shalem colony at Dona Ana, six miles north of Las Cruces. It is a Spiritualist and vegetarian colony, founded about 1884 by Dr. J. B. Newbrough, a New York dentist. He was a medium and established the colony in obedience to directions from the spirits.

The book of the Shalemites is called Oahspe, a new bible. It is an immense volume of about 900 pages. It was written by Dr. Newbrough on a typewriter, while directed by spiritual influence and without his knowledge of what he wrote. He was nearly a year employed in the work and was forbidden to read it until completed. It purports to be a history of the creation down to the present time.

According to it the earth is 79,000 years old, and it is 24,000 years since the deluge, which submerged the continent of Pan, where the Pacific ocean now lies. They believe in a supreme being called Jehovah, creator of the universe, and a multitude of inferior spirits called lords and lordgods and a number of false gods. Meat and fish are strictly forbidden. The name, Oahspe, means earth, air and sky, and comes from a language spoken before the flood.

The location of the colony in New Mexico was the result of instructions received from the spirit world. The object is to gather in homeless children and raise them in their way and thus regenerate the world. At present there are 25, including a negro boy. They receive but two meals a day, and no meat.

Since the death of Dr. Newbrough, in 1890, the colony has been managed by Mr. A. M. Howland. He is a very pleasant old gentleman about 60 years old. His costume is quite unique, consisting in summer of nothing but a pair of loose white linen trousers and sleeveless jacket of the same material, with a blue sash around the waist. In winter he sometimes adds shoes and a thick blue blouse, but in spite of the great heat of the New Mexican summer sun or the chilly blasts of winter, he never wears a hat of any kind except when coming to town.

The colony is situated on a tract of about 1,000 acres of the best farming land lying in a bend of the Rio Grande. This is to be given to the children when they become old enough and to be run on the co-operative plan, as the colonists are socialistic and oppose the competitive system now in vogue.

There are a number of buildings on the place, the chief of which are the Fraternum and the Children's building. The latter is of red brick and contains a large hall, kitchen, dining rooms and bedrooms for the children. A kindergarten is conducted for the youngest ones, while the elders are taught various trades.

Another building is devoted to shops for repairing the wagons and farm implements.

The Fraternum building is for the adults, but is now unoccupied, as there are very few of these at the colony. It is an adobe building built around a patio. In this house is the parlor. Here are a number of pictures by Dr. Newbrough. Most of them represent historical characters, such as Socrates, Xerxes and Pharaoh, while others show types of different races, and one is the "Happy Hunting Ground."

Mr. Howland is certainly a man of

sound business judgment and an enthusiast in his work of providing a home for the children. He has spent a goodly fortune in improvements and buildings. A great deal of land is cultivated and is yielding well. Unlike the other Mesilla valley farmers, Mr. Howland does not use the river water for irrigation, but depends entirely upon a system of wells with windmills. In this way he is enabled to carry on his work regardless of the condition of the river.

Seven windmills are erected near the houses to supply water for domestic use.

Mr. Howland has also a number of fine milch cows and cattle.

At Levitica, just north of Shalem, is a large reservoir supplied by a well with a windmill attached for irrigation purposes.

Levitica is a colony laid out for families desiring to join the community. Here are a number of small adobe houses with a small patch of land around each for cultivation. They are arranged on either side of a single street. A few families have located there from time to time, but usually have remained but a short time. An excellent store is kept here.

The colony employs a number of laborers, thus proving itself a great blessing to the native laborers of Dona Ana. By his system of irrigation wells Mr. Howland has set an example that might possibly be followed with profit by others. The colony is well worth a visit from tourists. Mr. Howland is always pleasant, courteous and obliging to all.

The Spiritualist platform is not "going out of date," as one writer affirms. It is those that have not properly filled it that are being given the "go-by" by the thinking growing public. Not being on the Spiritualist rostrum as a speaker, I can afford to write as fearlessly as I trust truthfully. Committees, listen! Secure the services of first-class speakers and get up first-class music—stirring, inspiring, first-class music—and the crowd will come. —J. M. Peebles.

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—Mediums and speakers who are patrons of the Light of Truth receive first attention in our news columns always when there is a surplus of matter on hand, or space is scarce. This, however, does not include suspects.

—S. H.—The Davenports were "boys" about 25 years ago, but have now retired from field work—undoubtedly due to the giving out of their mediumship, as it occurs to most who exercise it promiscuously and to a great extent.

—So far none but a few personal objections were raised against the printing of photographs in these columns. But should we accidentally print one with a false reputation it will also prove good in that it will prevent such from sailing under another name under different circumstances.

—We wish it understood that we are not responsible for extracts made under a former administration—such as advertisers use in recommending themselves to the public. In the first place no discrimination was observed who was puffed, and many were allowed to puff themselves, and then extracted as having been said by us, a credit we do not desire. Old testimonials, therefore, must not be taken as valid—they have been repudiated.

—Theo. F. Price continues to attract fine audiences at Odd Fellows' temple, and interests them with his practical Spiritualistic talks and excellent tests. Few can hold a promiscuous audience as Mr. Price does. He reaches the majority by obeying the voice of the spirit as it comes to him for the occasion, thus following the Bible injunction of taking no thought for the morrow and awaiting the needs of the moment. A continuance of this policy will make this speaker one of the most popular some day.

—Somebody asks why a certain speaker is never mentioned in the Light of Truth. Firstly, we must know something about the person to be mentioned. Secondly, if that person is too disdainfully inclined towards a paper to have anything sent there, nothing can be said. Thirdly, no person can feel unspiritual towards a Spiritualist paper without the same being known at headquarters. There are newspaper mediums as well as rostrum mediums in this work, and

the former are governed by influences just as the latter are—giving what they get.

—It is natural that a movement like ours should generate many inquiries relative to self, as Spiritualism is a philosophy that deals with the individual. Many, therefore, ply us with personal questions which we have no time to answer, considering that each answer is a virtual psychometrization of the case. Of course stamps are inclosed for reply—though a few forget this courtesy—and thus feel that they have a right to expect one. We do favor them when it can be done in brief, but when it requires time to establish a rapport for the occasion we must decline. Complicated questions, therefore, should be framed for our question department, and they will be attended to in due time.

A bloodthirsty law code does not reason intuitively. It hangs a man on circumstantial evidence. Nations have fallen because of injustice done by laws fundamentally revengeful rather than just; and a people responsible for such laws must suffer comparatively. Every cause has its effect.

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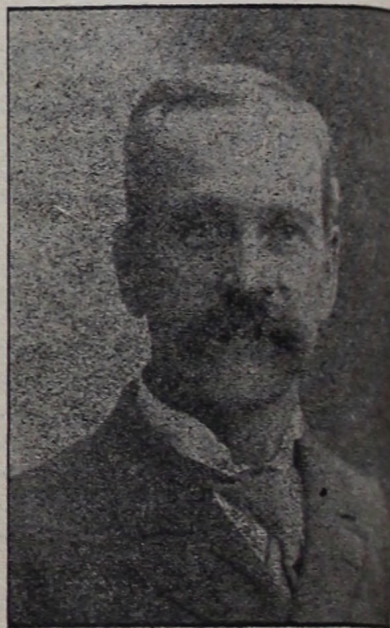
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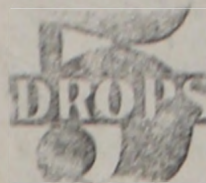
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